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MISSIONS



Vol. 17, No. 5

MAY, 1926

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QUESTION BOX

(Answers found in this issue)

1. What is meant by "lafuhing?"
2. Name the school that is 58 years old this year.
3. Who will be remembered as the "Apostle to the Mono?"
4. What meetings are distinctively Baptist?
5. Who represents Northern Baptists on the faculty of the West China University?
6. What is "the one supreme business of missions?"
7. What was the "something" that has made Miss Hagquist's heart glad?
8. Where in China has the anti-Christian movement in the government schools been most aggressive?
9. What does Dr. Nitobe call an international mind?
10. "A church devoid of a strong missionary spirit is....." Complete the sentence.
11. Why was the missionary greatly distressed?
12. Who crossed the Mississippi on the ice in order to be baptized on the other side?
13. What helped in part to induce the men to listen to the evangelistic meeting?
14. Who is known as the "father of Baptist home missions?"
15. Where was the only Protestant day school in a town of 6,000 inhabitants recently opened?
16. In what city are long pastorates characteristic?
17. What does "Su yin lh chang lien" mean?
18. By whom was the imposing Baptist church at Capiz built?

PRIZES FOR 1926

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

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HOWARD B. GROSE, D.D., Editor

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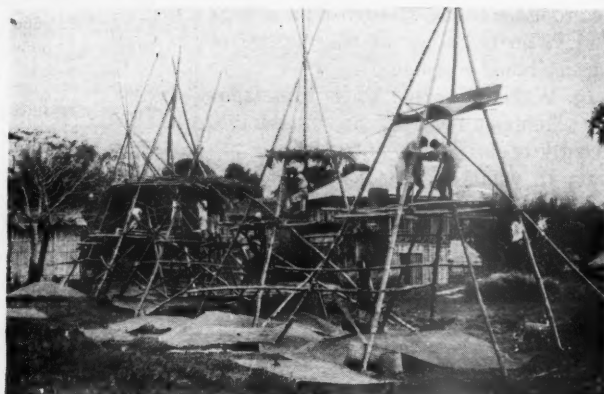
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PHOTOGRAPHS FROM THE PHILIPPINE ISLANDS

From Top to Bottom, Left—Interior of a Sugar Mill; Miss Whelpton's Dormitory for Baptist Girls in Manila Studying at the University; Group of Girls with Miss Whelpton on the Steps; Typical Grove of Palm Trees. *Right*—Thousands of Homes Like This Are Found All Over the Islands; Girl Students at Renfroville; Threshing Rice by Foot Power; Road Through the Mountains to Baguio, the Famous Vacation Resort North of Manila

MISSIONS

VOLUME 17

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NUMBER 5

Some Notable Features of This May Issue



MISSIONS brings some matters of unusual interest to the attention of its readers in this issue. First in importance, though not in order, is the presentation of the Mexican religious situation as set forth in *The World Horizon* from the Mexican point of view. Our people ought to know the true facts, since every effort has been made by the Roman Catholics in this country to misrepresent the case before Congress, in the hope of getting through a resolution calling for withdrawal of recognition on the part of our Government. Of course the proper place of appeal is to the Department of State, but that would not permit the spectacular working up of a public sentiment. A notable Catholic group went in force to Washington to press the matter upon a congressional committee, and one of its members declared that the attack was upon all religion, and ranked the Mexican Government with Soviet Russia in this regard. He said it was the Catholics today, but might be the Presbyterians or Methodists tomorrow. He was doubly wrong. The movement is not against religion, but against Romish political activities in violation of the law. The only persons dealt with are those who break the laws, and this the Protestants are not doing, so that the attempt to classify all religious bodies together is simply specious. The Protestants have made no protest. Read carefully what Secretary Tejada and Dr. Osuna have to say, and the severity of governmental action will be understood.

Home Secretary Lerrigo contributes a strong article on *Crises in the Life of a Kingdom Adventurer*; while in his travel article *On Land and Sea in the Philippines* Mr. Lippard discloses a tragic incident in the missionary experience of Dr. Lerrigo which illustrates how deeply he knows what an adventurer for Christ has to endure. Coe Hayne furnishes a chapter of early home mission pioneering that shows how wonderfully God works to

raise up leaders and churches. This is the kind of history, with its plain providences, that we like to give our readers. It is full of inspiration, and the illustrations, provided by the author, have not been easily obtained. The story of how Walter Rauschenbusch's father became a Baptist and a pioneer is new.

Those who wish to understand a complicated question should not fail to read Dr. Morse's article on conditions as he found them on his return to Chengtu, West China. He tells a striking story, and one that makes it clear why some of the missionaries think it is not wise to grant abolition of treaty rights immediately, nor until improved and safer conditions can be guaranteed. Inside facts are not pleasant but it is well to know them. Dr. Morse is one of our best and bravest men, as his presence in West China at this time conclusively testifies.

Of course we do not forget that the Northern Baptist Convention is to meet in Washington toward the end of May, and editorials remind readers of this fact, while Dr. Millington gives good account of our Baptist churches and interests in the capital city, and the provisional program appears on a later page. We have endeavored to give suitable recognition to the character and work of Dr. Aitchison by tributes from leaders who knew and loved him and have estimated aright his leadership and service. Mrs. Aitchison and the only son have the sympathy of the denomination in their affliction.

It is difficult to go into details in the departments of activity because the material is so full and fresh, and of a kind that makes skipping difficult. Various movements in the missionary sphere are pictured, and the evidences of life and development among young and their elders are on all the pages. One cannot read these living records of accomplishment and aspiration without a quickened sense of the greatness of the Master's work in which we are engaged.

All we now say is, Look out for June MISSIONS.



A MISSIONARY ON ANY FIELD AT ANY TIME CAN ALWAYS FIND A CROWD

Crises in the Life of a Kingdom Adventurer

BY P. H. J. LERRIGO

Home Secretary of the American Baptist Foreign Mission Society



THE life of a Kingdom Adventurer—the phrase describes exactly the career which lies before the young man or woman who undertakes today to have part in the great adventure of permeating the world structure with the teachings of Jesus and bringing custom and practice everywhere under the sway of His life. The world calls the missionary volunteer Don Quixote, but we know him for Sir Galahad, the Knight of compassionate heart and stainless soul.

To us common folk the glory and exhilaration of the Kingdom enterprise is this, that when he rides forth we ride with him, to high adventure and great achievement. He pins our kerchief to his corselet and in the crises which come so quickly and frequently our sympathy and support gird him for the strife and nerve him for the victory. We of the stay-at-home tribe might well envy his hardships and triumphs, were it not that God frees our spirits to ride with Him into the fray. This is the meaning of the modern missionary movement—it liberates the soul from the humdrum and commonplace to fare forth with these Sir Galahads into world service.

The Kingdom adventurer inevitably meets crises. Indeed, his life is a progression of critical situations. Only in recent years have we begun to realize the *deep coloring and vivid human quality* of the missionary life. For every great fictional hero or world adventurer we have a missionary counterpart. Long John Silver and his pirate crew capture our imaginations no more truly than Captain Bickel and his ship's company of moral derelicts who undertook to redeem an island empire. The fanciful African adventures of Allan Quartermain pale before the life story of our own Joseph Clark of the Congo, and most of us count among our personal friends some Sir Galahad who has ridden out into the conflict

carrying with him our interest, our sympathy, our prayers and our gifts. We are meeting the crises with him and every victory he gains brings increment of power to our lives.

At the beginning of the life of every Kingdom Adventurer lies *the crisis of a primary decision*. Shall his life be given to God or kept in his own hands? Every one of us must needs decide this question and upon the decision hangs our whole future, although we rarely realize it at the time.

Last winter at a momentous meeting a young man handed the writer a card bearing words which indicated his determination to give his life for the service of God and men in one of the most difficult fields of the world. What shall be the outcome of this primary decision? God knows. The writer of the card certainly does not, but of this we may be sure, that *the decision carries eternal significance*. Such a decision means the *turning away from many good things*. The man giving himself to God's service says definitely, "There are some good things which I will not have." I know of a missionary who had the opportunity to grasp a gold mine and thus to secure large wealth. But his initial decision had been taken and there was no temptation to him to swerve from the higher path for the lesser good. He turned with a smile to isolation, privation, peril, poverty and fellowship with Christ, which outweighed them all.

Thus decision means choosing a life of toil. Even in the early days this becomes apparent. I recall a young man who came to me years ago saying he had determined to be a missionary. He was frankly unpromising in personality, his education had been neglected, and he was far behind the average youth of his age. I was obliged to say to him that the work he had in mind would take a very arduous and complete preparation, and outlined for him a course which seemed to me prohibitory for one

in his circumstances. Some years later he came again—lean, gaunt and wiry. I had seen nothing of him in the interim. "I have followed out the course you prescribed," he said, "and shall complete it in a few months." But he left me to conjecture what it had cost him in toilsome days and sleepless nights, in privation and want. There was no question about the young man despite his unpromising appearance. He was a missionary already, and has since made a large place for himself in a difficult field.

The second great crisis in the life of the Kingdom Adventurer comes when he leaves the easy custom of the familiar homeland and suddenly finds himself immersed in the strange environment of an alien civilization. The first novelty and charm soon give way to the cold discomfort of conditions which run counter to the habits and usages of his previous life. He must learn at once the grace of giving up little things. He can face Calvary, but he must learn to die daily. It is a hard experience and many a man who has made what is sometimes called the supreme decision is brought to humiliation and failure by a trivial trial. Moreover disillusionment awaits him. He has looked upon the missionary as a hero, and now that he himself belongs to the company he realizes that his idols have feet of clay. His colleagues are but human. The very first time he asserts himself in mission councils he discovers opposition and may soon feel himself to be the victim of injustice and organizational tyranny.

Meanwhile he has plunged into language study and finds this barrier to the souls of men almost insuperable. Day after day he struggles with the new vocabulary, but finds the alien sounds almost impossible of reproduction by his dull and unresponsive vocal organs. His best efforts lead him into ludicrous errors. Tones mean so much more in foreign speech than he had ever dreamed. King and rooster are not far apart in a certain Indian tongue. It was a great distress to the missionary to discover that he had preached a sermon on the Rooster of Roosters when he had intended to say King of Kings. Picture too the embarrassment of the young woman missionary who needed a kerchief upon learning that she had asked the servant who was on the way to the bazaar to bring her back a little husband.

Turns of speech and subtle colloquialisms mean so much in compelling discourses. Many a time the missionary is on the point of despair and is ready to cry with the prophet, "there is in my heart a burning fire, shut up in my bones, and I am weary with forbearing and I can-



A RECENT GROUP OF NEWLY APPOINTED MISSIONARIES WHO ARE NOW IN ACTIVE SERVICE



THE GRAVE OF CAPTAIN L. W. BICKEL AT KOBE. THE HUGE STONE WAS BROUGHT BY FAITHFUL JAPANESE CHRISTIANS FROM ONE OF THE ISLANDS OF THE INLAND SEA

not stay." It is only the exceptional missionary who masters the native tongue in such a manner that from the other side of the partition his speech is taken for that of a native, as was said of William Axling of Japan.

Then there is the deadening effect of pagan surroundings. The old helpful setting of the Christian church and home are gone and in their place the Christless social system which forever presents its worst side to the missionary's view. He is often blinded by unfamiliarity to much that might be considered really worth while and lovely in the life about him.

Not all crises are burdened with pain. There is the crisis of first victory. After months, perhaps years of disappointment, during which he must often remind himself of the classic instances of great ingathering after long waiting, he sees the first fruits of his labor. I well remember the joy and stimulus of such an experience. It was a brilliant moonlight night. The tall palms and bamboos shut in a natural house of worship through which rippled a crystal stream. The friends lined the banks of the brook in the silvery light. The pebbly beach led

the footsteps gently into a deeper pool and a baptistry of God's own providing awaited us. Sweetly the strains of the hymn, "Shall we gather at the river," prepared the hearts of all for the simply solemn baptismal service. Yes, it was worth waiting for, and a moment of triumphant crisis gave the missionary courage to go on, enlarged his heart to expect even greater things from God, confirmed his life purpose, and gave renewed faith in the power of his message.

Gladly you will join your missionary in the crisis of initial victory, but are you prepared to go on with him to the next critical moment—the crisis of defeat. There comes a moment in the life of every missionary—just as it came in the life of our Lord—when he must face the unfaithfulness of his most trusted followers. A few days ago one of our most successful missionaries said to me, "We have had bad news from the field. One of our oldest and best Christians, a third generation Christian, has fallen before temptation and has stolen trust funds which were placed in his hands." A bitter recollection of my own enforces the point. We had baptized in one day early in the Philippine work four generations of one family. How we rejoiced in the splendid conversion of the fine father of the family. We had the highest hopes that he would become a leader in the new movement. But before many months had passed the devil of pride had turned him aside from the path, and he had left us to undertake a preaching tour, setting forth some peculiar fantastic misinterpretation of his own. Unfaithfulness among those who have known Christ hastens the moment when one comes to feel that the whole enterprise is futile and barren. The devil speaks to God's servants in their moments of depression.

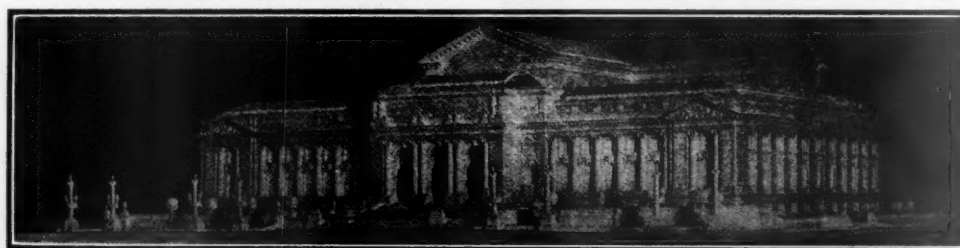
Closely related with the foregoing is the *crisis of suffering*. How surely it punctuates every missionary life. Just as Paul gave testimony that stripes and imprisonment awaited him, so the Kingdom Adventurer knows well that suffering will be his share. Picture if you will the missionary companions on the little filthy Chinese river boat far in the interior. One of them is the grave-eyed young doctor who for five years has pursued his solitary way of blessing among the suffering thousands of a West China city, leaving health and happiness in his path. His fellows are the father and mother of a dear little child who lies upon a traveling cot on the grimy deck, struggling for every breath. There comes a moment in that desperate journey when it is clear that without a delicate operation that labored breathing will cease altogether. Grim death joins the group and is ready to break a lance with these Kingdom Adventurers. There is but one thing to be done. After a prayer to God the young doctor prepares his inadequate instruments amid those unsanitary surroundings to perform an operation he has never done or even seen anyone else do.

In this particular case the moment of pain and anxiety

passes and the grim spectre retires defeated, but in many another case the valley of the shadow ends only at the crystal river of death. One of the things which most impresses the visitor is that almost every mission station has its little enclosure containing the resting places of mature warriors of the faith, or perhaps of those little involuntary martyrs who have laid down their lives for the alien country in which they may have been born, but where they have lived so brief a time.

But the life of the Kingdom Adventurer does not close on a minor key. There comes *another critical hour when he awakes to the glad realization that he has put his hand to a great task and has been moving amid great events*. Perhaps the passing years may seem to have been filled with toilsome commonplaces and the repetition of humdrum duties. None the less our Kingdom Adventurer has gone steadily forward, none dreaming less than he that his life should be a main factor in the molding of a civilization and the awakening of a people. And then the moment of clear vision arrives when he comes to know that God has given him the privilege of having a great part in the cleansing of a community, the destroying of great moral and social evils, and the winning of a multitude to Christ. It is a moment of liberation when he feels a great expansion of personal powers. There is a new nobility in his bearing and a new light of joy in his face. Such a crisis of realization came recently to our heroic missionaries, Rev. and Mrs. Joseph Clark, when they received the beautiful decorations from the King of Belgium for distinguished service in behalf of the natives of Belgium's great African Colony. There was a time years ago when Mr. Clark was not in good odor with royal Albert's predecessor. He had spoken too firmly and fearlessly against the horrors of Congo's hinterland. But now both he and Mrs. Clark are *Chevaliers de l'ordre royal du lion*. "They shall not stand before mean men, they shall stand before Kings." The decorations are pleasing and well deserved tributes from an earthly king, but our Congo Kingdom Adventurers who look back upon four and a half decades of constructive service for Christ in that far field know well that the glittering decoration is only a pale symbol of the honor which the King of Kings himself has put upon them.

The foreign mission work of Northern Baptists has come to a degree of maturity. On all our fields there have been substantial achievements, and we may well be glad that we who stay at home are associated through our prayers and gifts with the honors and successes of the hardy men and women who represent us abroad. But all the crises of which we have spoken are still coming upon us, and if we would save the adventurers who have fared forth in our behalf from heartbreak, there is need of a girding up on our part, and of a determination to make ourselves one with them by enlarged intercession and sacrifice.





EADS BRIDGE LOOKING TOWARD ST. LOUIS. THE STAR IN THE RIVER INDICATES WHERE AUGUST RAUSCHENBUSCH WAS BAPTIZED

St. Louis, the Cradle of Western Baptist Beginnings

BY COE HAYNE



MARBLE shaft near a low brick building in the Fee Fee cemetery six miles west of the city limits of St. Louis bears a brief life history of Rev. Thomas Musick, said to be the first ordained Protestant minister who preached west of the Mississippi River. The inscription on the marble tombstone is becoming obliterated by the ravages of time and weather. Some of the words are difficult to decipher. The printed page will assist in retaining the record of this pioneer for posterity:

ELDER THOS. R. MUSICK

Born in Virginia, Oct. 17, 1756. Died in St. Louis Co., Nov., 1842. He was converted to Christ and united with the Baptist Church in Virginia. Removed to St. Louis Co. and remained a faithful and devoted servant of God until death, being the first Protestant minister who preached west of the Mississippi River.

Here is historical ground. In 1807 the Fee Fee Baptist church was organized by Rev. Thomas Musick and the Martins, Sullivans, Links, Howdershells and Hilderbrands who came from the Southern and Middle States to help settle the wilderness between St. Louis and St. Charles. There was no Protestant church at the time in St. Louis. The Fee Fee church is the oldest existing Baptist church west of the Mississippi; the Bethel church (Missouri) that became anti-mission and went out of existence many decades ago, antedated the Fee Fee church by one year only.

For eight years the Fee Fee congregation was itinerant, the preaching services being held from house to house. Bridle paths along creek bottoms were the main thoroughfares. Homes were small and had few domestic conveniences. In 1815 the Fee Fee church built of logs its first meeting house, 24 by 30 feet. Its exact location is a matter of speculation. Rev. Otto H. Swyers, present pastor of the Fee Fee church, Rev. P. G. Van Zandt, pastor of the West End Baptist church, St. Louis, Secretary S. E. Ewing and Mr. G. R. Wise, treasurer of the

Fee Fee Cemetery Association, have cooperated in attempts to locate the site of this first meeting house. Whether it was located on the original three acres allotted to the church for a cemetery or about 100 yards away, close to a spring in a wooded ravine, is uncertain. Tradition may play a part in determining the original church site. Mr. Wise recalls having heard Gabriel Long, a son-in-law of one of the earliest members, describe the spring near the first log structure. Recently Mr. Van Zandt acted as guide for a visitor in locating the spring in the wooded ravine. The bridle path traveled by the early settlers has disappeared but the large woodlot has remained undeveloped because of disputed land titles. Near the spring is a level plot of ground carved out of the hillside and it is possible that here stood that first small meeting house of logs.

Some of the St. Louis brethren would like to see a bronze tablet erected in the old Fee Fee cemetery or other appropriate place commemorating for all time the organization of the Fee Fee church that is now nearing its century and a quarter mark. Mr. Van Zandt kindly secured permission from the trustees of the Fee Fee church to take from the back wall of the present edifice the portrait of Rev. Thomas Musick in order that a copy might be made for present and future illustrative purposes.

From an account furnished by Mrs. Catherine Martin, wife of Lewis Martin, the first clerk of the Fee Fee church, and preserved by the Fee Fee Cemetery Association, it is learned that the first meeting house of hewn logs had a plank floor, seats without backs and a high pulpit. John Mason Peck, in his Journal for 1828, refers to a revival in this church. The building was discarded in 1829 upon the completion of a brick building which had a brick floor and seats with backs, erected on the old road between St. Louis and St. Charles. (It appears in the view of the Fee Fee cemetery.) In 1870 the building in which the Fee Fee church now worships was erected in the village of Pattonville, one-half mile from the cemetery. In 1876 the trustees of the Fee Fee church deeded the cemetery and the old brick meeting house to three churches in the neighborhood: Presby-



FEE FEE CHURCH DEDICATED IN 1829; GRAVES OF PIONEERS WHO HELPED TO SETTLE ST. LOUIS COUNTY; STAR MARKS MUSICK (ET AL) MEMORIAL SHAFT

terian at Mizpah, Methodist Episcopal (South) at Bridgeton, and the Fee Fee Baptist at Pattonville. These church societies jointly are preserving the old grounds admirably; the precious old meeting house is being used as a residence for the caretaker.

Of more than transient interest is Mr. Peck's report of the Fee Fee church made to the Home Mission Society in 1838:

"Feeffe's Creek, the oldest Baptist church west of the Mississippi, was formed in 1805. Myself and others in bygone years have labored in this church to produce reform which by a slow process, has at last been completely successful. They have a brick meeting house of respectable size, fifteen miles from St. Louis, on the St. Charles road, a Sabbath school, circulate tracts, and the *Pioneer*, have Brother T. D. Green for their pastor, whom they wholly support, and who preaches half the time in the meeting house, and the other half in adjacent settlements, and they make tolerable contributions for other benevolent purposes—a proof of the immense utility of Home Missions in old churches in the West." (Mr. Peck makes the church two years older than is recorded on the Fee Fee church historical tablet.)

THE SABBATH CROSSED THE MISSISSIPPI

No missionary ever faced conditions more adverse to the growth of Christian churches than did John M. Peck, "father of Baptist home missions," when he landed at the foot of Elm Street, St. Louis, December 1, 1817, from the keel boat on which he had spent many days of perilous travel. He found that the few Christians in the village were the objects of ridicule by a godless class of people that comprised one-half of the Anglo-American population. The vulgar boast was made that "the Sabbath never had crossed and never should cross the Mississippi." Forty years later Mr. Peck made the following observation in his "reminiscences": "There are now (in St. Louis) as great a proportion of pious Christian church members and of church-going people, in the ratio of the whole population, as in Philadelphia, New York, or any other large commercial city in our country."

A wide range of duties, some of which he classified as secular, such as teaching school and cultivating a gar-

den, engaged Mr. Peck's attention from the beginning. His appointment to preach in the destitute river settlements called for long trips on horseback that would be thought well-nigh impossible today. It is doubtful whether this pioneer preacher thought of them as "hard." In his Journal he took occasion to express his appreciation of Infinite Wisdom "in forming the banks of all our creeks and rivers in this valley, so as to leave a skirt of land along the border, some four or five feet above the overflow of the bottom. This furnished a dry and convenient plateau for saddling and mounting our horses."

As early as October, 1818, Mr. Peck was presenting to the little churches in Missouri and Illinois his plans for the "United Society for the spread of the gospel." To secure funds to aid preachers "to itinerate and preach the gospel to the destitute" he organized "Mite Societies." During an excursion to the Boone's Lick country, in Missouri, in 1818, he formed three such societies among as valiant a group of Indian fighters as the frontier has known. The first "social organization for missionary purposes" formed in Illinois was the "Ogle's Creek Mite Society," organized in March, 1819.

It is an engaging occupation to follow in thought the events connected with the life of this great pioneer home missionary. There is an abundance of material available for those who care to review his missionary activities. The year 1820 brought his gallant soul the supreme test when he received word of the vote of the Triennial Convention to close the mission in St. Louis. Three reasons, one of which was "the want of ample funds," were appended to the notification. On that trying occasion Mr. Peck did not retreat; he wrote of his willingness to remain on the field without financial help from the East. In this letter that revealed his fighting spirit as well as his gentleness and Christian courtesy, he laid bare his missionary heart. "Though my usefulness must be abridged greatly by it," he declared, "I am willing to labor with my hands or to use any lawful effort to support my family, for the furtherance of the gospel. It really seems to me as if the voice of Providence was saying to me, 'Stay where you are,' especially since the late distressing change in my family (deaths of eldest son and brother-in-law)."

While Dr. Staughton wrote to the pioneer that the Mission Board complied with Mr. Peck's wishes in the matter of his remaining upon the field, financial help was withdrawn. Timely aid from the Baptist Missionary Society of Massachusetts and the securing of a home and small piece of land at Rock Spring, Illinois, enabled Mr. Peck to continue the Western Mission.

The home he established at Rock Spring, not over thirty miles from St. Louis, became Baptist headquarters for that vast unevangelized section. Here ministers, young and old, sought his help and counsel; here he founded the school that later became Shurtleff College; here he performed those herculean literary labors that might be viewed as an ample contribution to society by one individual during a lifetime; here he carried on in addition to his other correspondence a veritable information bureau for those who were considering the question of journeying westward; here he wrote his "Guide for Emigrants," edited a Baptist newspaper (*The Pioneer*, later published at Upper Alton), wrote stirring reports as missionary for the Baptist Missionary Society of Massachusetts, and carried on that history-making correspondence with Dr. Jonathan Going which led to the memorable conference of the two men mentioned in Mr. Peck's Journal, under date of June 20, 1831, in the following modest way: "Today Elder J. Going of Massachusetts, sent out to explore the condition of the Baptists in the West, arrived at my house."

Together for three months these missionary statesmen traveled by wagon, horseback and on foot, in all kinds of weather, through great sections of Illinois, Missouri, Indiana and Kentucky, and after conferring with many ministers and laymen and attending numerous associations, churches, camp-meetings, and other gatherings of Baptists, finally parted at Shelbyville, Ky., where Mr. Peck made the following note in his Journal: "Here we agreed on the plan of The American Baptist Home Mission Society." During this trip these two good men did much more than lay the plans for the organization of a national missionary society; their itinerary was marked by a ministry of evangelism; in the words of Dr. Rufus Babcock, they "labored, preached, exhorted, instructed inquirers, promoted revivals, and in all practicable ways sought the present benefit of the cause."

In 1837, when distressing financial troubles affected the entire country, Mr. Peck again exhibited his lion-heartedness. At about the time he was harvesting his rye and hay, not being able to hire help, because the expense of running a religious paper had drained his purse, word came from the Home Mission Society that the state of its treasury was such as hardly to permit the payment of the small grants to the missionary pastors in many parts of the West. Convinced that these sacred engagements should be fulfilled, Mr. Peck offered his services as soliciting agent for home missions and under a special commission made haste to visit the "more able" churches in Missouri and Illinois, and by his pleas for help in the emergency assisted in averting a disaster that would have had a lasting effect upon the progress of evangelism and Christian education in the West.

John Mason Peck had the grace and grit to remain where he was until his job was finished.

BEGINNING OF GERMAN WORK IN ST. LOUIS

One of the first missionary undertakings of Mr. Peck in St. Louis was the opening of a Sunday school for the colored adults and children, most of whom were slaves. An enrolment of over 100 was secured during 1818. In time a separate church of colored Baptists was formed, and during periods of his ministry Mr. Peck preached for both white and colored congregations in St. Louis. In his Journal he often referred to the work for the colored people in terms that reflected his concern for this greatly neglected class. He baptized converts among them and in later years assisted in the ordination of their ministers. This work doubtless was the first organized missionary service in behalf of Negroes by Baptists in the United States.

In 1847 a Negro baptismal service in Chouteau Pond was witnessed by two pious Hollanders, Mr. and Mrs. C. Schoemaker. He was the religious leader of a group of Hollanders who held religious meetings in their homes. Mrs. Schoemaker's curiosity was aroused by what she witnessed and asked her husband to explain the meaning of it. He answered that it was some religious ceremony, the purport of which he would explain to her after he had looked into the subject for himself. After some study he told Mrs. Schoemaker unhesitatingly that the colored



REV. P. G. VAN ZANDT EXPLORES SUPPOSED SITE OF THE FIRST LOG BUILDING OF FEE FEE CHURCH ERECTED IN 1815

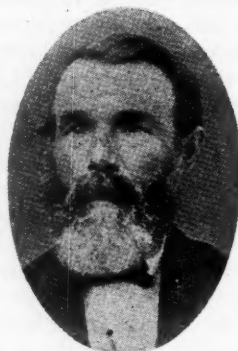
people were scriptural in their practice of immersing believers. He led sixteen of his friends to see the matter in a similar way and they, together with Mr. and Mrs. Schoemaker, were baptized by Mr. Peck, then pastor of the Second Baptist Church of St. Louis. The organization of the Dutch-German Baptist church occurred September 30, 1849, and its recognition as a regular Baptist church took place in January, 1850. Messrs. Schoemaker and Glattfield were ordained to the gospel ministry, the former to serve the Dutch and the latter the German branch of the new church. Eventually the Dutch language was abandoned in the church services, as the German element predominated.

A PUPIL OF NEANDER RIDES INTO THE WEST

August Rauschenbusch, a young Lutheran of strong evangelical leanings, having completed a theological training in the German Universities, in the course of which he was a pupil of Neander, the famous historian and theologian, was impelled by his missionary zeal to accept appointment under the Langenberger Society for the sending of Protestant missionaries to the Germans of North America.* After a voyage of two months on the sailing vessel *Carolina* Mr. Rauschenbusch landed in New York on September 3, 1849. By way of the Hudson River and Erie Canal he traveled to Buffalo and preached to the Tuscarora Indians at Niagara. He then proceeded to Chicago by the Great Lakes route. At that time the stream of German immigration from Westfalen and Hanover was toward St. Louis and points along the Missouri River. It took this missionary to the American frontier three days to travel from Chicago to St. Louis.

The Langenberger Society did not prescribe limits to his missionary activity or territory. In time he met Charles Peabody, general agent of the American Tract Society, and became a colporter for this organization.

He expected by books and pamphlet literature to find a point of contact with the people of the new land. He



REV. C. SCHOEMAKER

bought a horse for \$34 and paid \$4 for an old overcoat out of which he made a saddle bag for books, and "rode in the name of God into the New World." He received the princely sum of \$150 a year and traveling expenses. His first quarterly report carried this information: "Visited 210 families; preached 25 times at 12 different stations; remuneration \$37.50; traveling expenses, \$3.75



REV. THOMAS R. MUSICK
(From an old wood cut)

for stabling horse, and \$4.32½ for shoeing and feeding horse." At Bonn he had become expert as a horseback rider and this training now was of great value to him. As a pioneer missionary he lived much alone in log houses and with no one to attend him frequently suffered with the prevailing fevers. During this early period of his ministry as a colporter he met some Baptists whom he described in his Journal as having made a most favorable impression on him because of their insistence upon individual regeneration, their sincere worship and democratic church government. Called to New York City by Dr. William A. Hallock to edit the *Botschafter*, a German religious paper published by the American Tract Society, and write, translate and revise religious tracts, it fell out that he widened his acquaintance among Baptists. In Brooklyn, March, 1848, he witnessed a baptismal service for the first time, and recorded the impression the scene made upon him. When he told Dr. Hallock that the simple service had struck him as being in accordance with New Testament teaching his great friend and colleague interposed no argument that might change the direction of his thinking.

Early in the spring of 1850 Mr. Rauschenbusch came into contact with the Baptist church in St. Louis that was composed of the Hollanders and Germans under the care of Pastors Schoemaker and Glattfield. On May 19, 1850, took place his baptism together with thirty other Germans whom he had met during his missionary travels throughout Gasconade County, Missouri. Some of the

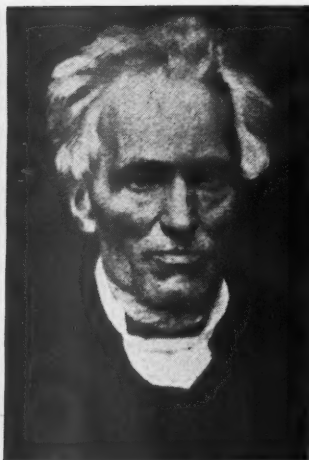


HOME BUILT BY JOHN M. PECK AT ROCK SPRING, ILL.; FIRST LOCATION OF SHURTLEFF COLLEGE

* The author is indebted to Rev. Albert Linder of St. Louis for his kind assistance in the translation of portions of the memoirs of August Rauschenbusch, published by Prof. Walter Rauschenbusch at the request of German Baptists in the United States.



JONATHAN GOING



JOHN M. PECK



AUGUST RAUSCHENBUSCH



OTTO H. SWYERS

candidates were baptized in the Second Baptist church. Mr. Rauschenbusch preferred the living waters of the Mississippi, the home missionary, Rev. C. Kuepfer, administering the ordinance at a spot now within the shadow of the St. Louis end of the famous Eads Bridge. While Mr. Rauschenbusch stood at the river's edge he preached to a company of people sitting on stumps and logs and led them in the singing of a hymn of his own composition, glorifying the baptism of the Saviour "in Jordan's cooling waves."

The year 1854 found August Rauschenbusch back in Germany where he organized an immigrant band of 170 which came to St. Louis via New Orleans. A number remained in St. Louis, while others proceeded by ox-carts to the Ozarks with Mr. Rauschenbusch. For three years he was pastor of churches which he organized at Mt. Sterling and Second Creek, and then accepted a call to the German Department of Rochester Theological Seminary, where he rounded out a notable service of

thirty-two years as a Christian educator. In 1863, 1866 and 1871, the Home Mission Society secured his services "to make a tour of inspection and exploration for the benefit of our missions among the Germans in the United States."

NOTABLE MISSIONARY FAMILIES

On New Year's eve, 1876, Elizabeth Linder, the young Huguenot wife of a German immigrant, stole quietly from her home in East St. Louis and crossed the Mississippi on the ice, inasmuch as she had no money with which to pay the five cent toll charged pedestrians desiring to use the Eads Bridge. The reason for her secret flight was her desire to be baptized by the German missionary pastor of Park Avenue church of St. Louis, contrary to the wishes of her husband. Later, by the exercise of all the Christian graces at her command, she won her husband for Christ. She was the first of many converts among German families now numbered among the



SHAFT IN FEE FEE CEMETERY ERECTED IN MEMORY OF PIONEER MINISTERS



PRESENT EDIFICE OF FEE FEE CHURCH; DEDICATED IN 1870



GRAVE OF JOHN M. PECK IN BELLEFONTAINE CEMETERY, ST. LOUIS

Baptists in East St. Louis. Her evangelistic zeal was noteworthy. Soon after her baptism John Schaberg, superintendent of the Sunday school of the Park Avenue church (outgrowth of the work begun by Messrs. Schoemaker and Glattfield), assembled teachers in his spring wagon every Sunday afternoon to take them across the Mississippi to conduct preaching services and Bible classes in the Sunday schools organized by Elizabeth Linder. Those Sunday schools grew into four Baptist churches and as many missions. Earning an uncertain income as a nurse, Mrs. Linder educated four sons, two of whom became doctors, one an electrician and another a Baptist minister—Rev. Albert Linder, pastor of the Ebenezer Baptist church, who has for twenty-two years served as a missionary among Germans, under appointment by the Home Mission Society.

One of the earliest German missionaries in Missouri and Illinois was Peter Klein, of whose many escapes from bushwackers his grandchildren today love to tell. His son George also held a commission under the Home Mission Society; another son, Lewis, served eighteen years as manager of the St. Louis branch of the Publication Society; and a daughter, Mrs. Eliza Giedinghagen, served fifty years as teacher in the Park Avenue Sunday school, St. Louis. Although her earthly career has ended, the power of her Christian example continues to be exerted in the life of her daughter, Mrs. Albert Linder, wife of the home missionary, and in that of their children, who are all active Christian leaders, the eldest being a student in Rochester Theological Seminary.

SPEAKING OF LAYMEN

Only a moment had we at our disposal to tarry in the beautiful cemetery on the road from Fee Fee to St. Louis, where lie the remains of William and Emma Harris, late members of the Third Baptist church of St. Louis. Their main business in life was the building of churches. In 1835, William B. Harris was born in Indiana of

Quaker parentage and spent the first ten years of his life on a farm. Left an orphan, he clerked in a general store until he moved to St. Louis in 1864, where he married Emma Mayell. One of the first good things performed by his bride was to take him to the Third Baptist church where he was baptized in 1868 by Rev. W. Pope Yeaman. He began immediately to use his new-found riches of faith for others and organized a class of young women which ranks as one of the first if not the first organized class in the state. Later in Cincinnati he started a class with two young women and within one year had enrolled 131. Returning to St. Louis he was made assistant superintendent of the Third Baptist Sunday school, a position he held for many years. In 1880 he organized the Park Avenue Mission which is now the Lafayette Park Baptist church of 800 members. Then he took charge of the Walnut Street Mission and united it with the Broadway Mission. Next he assisted in organizing the Barnard Street church Sunday school and later the Jefferson Avenue Sunday school which had more than 500 enrolled. These last two missions were turned over to the Second Baptist church to foster and from them was formed the Grand Avenue Baptist Church. On October 13, 1893, the West Park Mission was opened and Mr. Harris was connected with this interest until his death, March 29, 1924, Mrs. Harris passing away a few days later. In 1909, when West Park became an independent church, Mr. Harris helped to organize the Page Heights Mission and a few years later the Wellston Park Mission. In his many activities this lay worker was ably seconded by Mrs. Harris. They had no children and left all their property to the West Park church. A Harris Memorial pipe organ soon will be dedicated in the new West Park church edifice which is equipped for a well-rounded community program. St. Louis gladly would allow one to name this devout couple as the personification of the missionary spirit of the West.



Young People and Giving

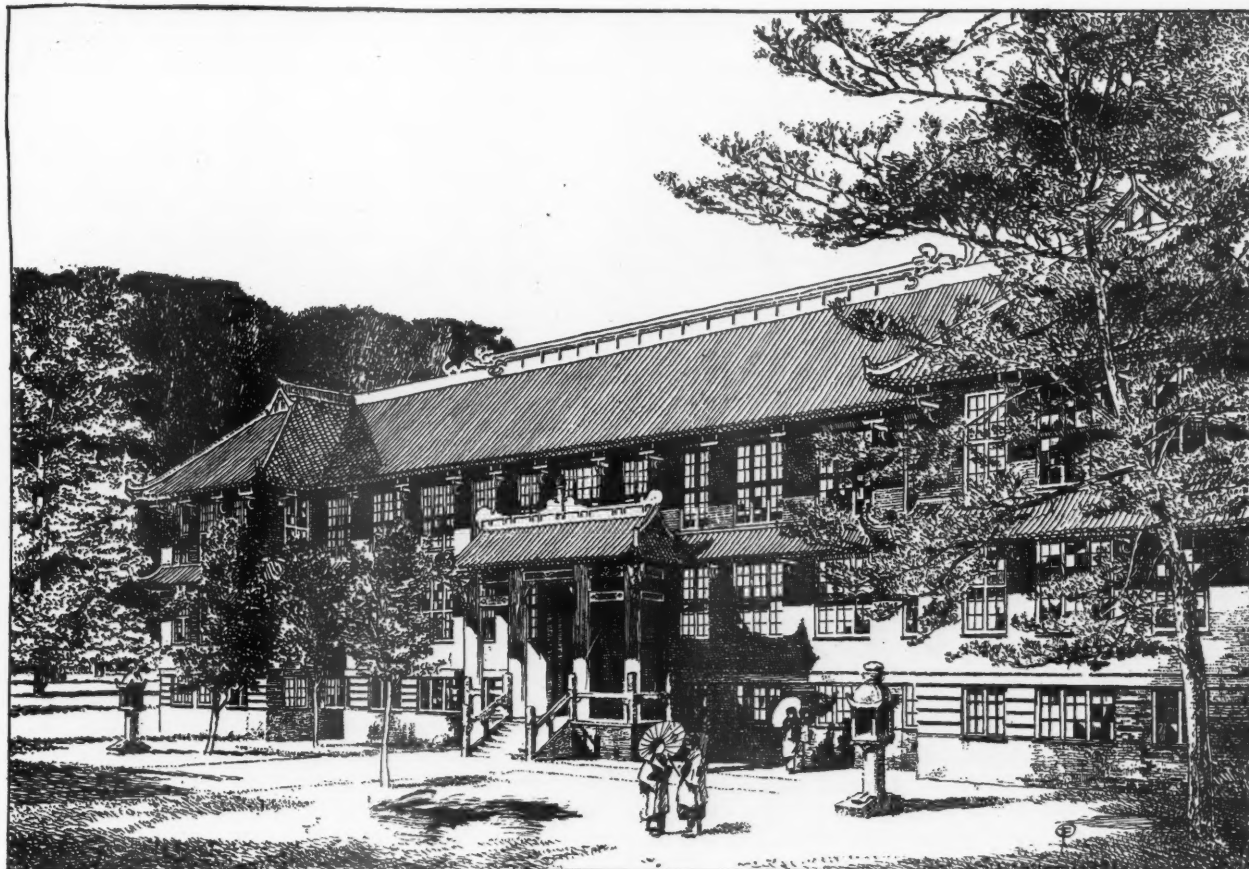
BY JOHN RUTHVEN

A LITTLE over five years ago four local Unions of B. Y. P. U. organized a City Union in Washington. It was named the Columbia Federation. Its objects were to draw all Baptist young people into closer fellowship; to promote "denominational consciousness" and the interests of the local Unions and make them thoroughly efficient in their own churches. In the principle of giving they advocated "tithing" and the giving of their money for missionary purposes through their own local churches.

In order to stimulate interest in denominational missions, Rev. Sumner R. Vinton was asked to give one of his fine lectures in connection with his wonderful pictures. Later on Dr. F. A. Agar was asked to give one of his great addresses on Stewardship, and he stimulated his audience to such an extent that a steady, persistent propaganda has been in progress ever since. In the meantime, the Federation has grown from its original four Unions, until it numbers 24 Senior, 12 Intermediate,

and 6 Junior Unions. Last spring it was determined to take a census of the "givers to denominational missions," and the results shown are considered very encouraging.

Taking our 42 Unions as a whole, not one has less than 50% of its members giving to Missions. Seven of the Intermediate Unions are 100% givers. Only three of the Senior Unions give under 75% and four of them are 100% givers. This is all given through the local church. In addition to this the Federation Executive Board approved the taking of an "Over and Above offering" and a collection was taken in all our Unions on April 26th for this purpose and every one of them "gave more." Our Unions are not "denominationally selfish," as shown by the fact that every year we donate all the collection at our Thanksgiving Sunrise Service to the Near East Relief, and in addition to that, all of them observe Golden Rule Sunday. They also give to Central Union Mission and took up a collection for the widow of a policeman who had been killed while on duty.



BIOLOGY BUILDING OF THE WEST CHINA UNIVERSITY. DR. MORSE REPRESENTS NORTHERN BAPTISTS ON THE FACULTY OF THIS INSTITUTION

Drifting on a Stormy Sea

BY W. R. MORSE, M.D., OF CHENG TU, WEST CHINA



ON MY arrival in Shanghai letters greeted me from older members of the West China mission. I will only give an extract from one of these because it is the *mildest* one.

You are no "kid" in China and have enough experience to get along as best you can. The only way I know to get to Chengtu at present is to come as far up river as you can and then wait until you can make the next move. At present the going is not good in Szechuan for the robbers are out in abundance. However, a "clean up" of these gentlemen of the road is promised at once and travel may grow better as the fall advances. One or two boats have been up to Suifu from Chungking and one at least has come as far as Kiating. But the latter route will be closed for steamers because of the falling of the water in the Min River. You will do well to make inquiries as you come along and it may be that the road from Chungking to Chengtu by land may prove your best route. Anyway, it is too early for anyone either to decide that travel will be impossible in November or that they can get through by water or across country.

Could anything more plainly express the uncertainty of conditions? The writer of the above was one who staid on his job when he might have left by consular

authority. Such a letter, of course, is only an incentive to go on, and we did and we arrived.

Conditions in China are neither good nor altogether pleasant. The following extract was taken from *The North China Herald*. I assume it is from a missionary correspondent.

The civilian population is to be pitied. We know that numbers of coolies were seized by the press-gangs here, roped together like cattle and sent off to be hewers of wood and drawers of water to the fighting men. Many of them will never return and their fate will remain a long matter for direful conjecture. Wherever the armies pass they leave a long trail of misery in their wake. The farmer's crops are trodden down; his scanty store of food is eaten up by the hungry men; his cattle are commandeered for transport; and the other evils that may happen to his family are better left unsaid. A quotation from an up-country station may help us to realize a little more fully the calamities that fall on those who have the misfortune to live in or near the theater of war: "I wonder if you have heard that Chenchow was looted on the 24th instant. Mr. B. was captured and was a whole day in the hands of the bandits. The yamen has been burned and many of the shops. All the animals in the city were carried off. They have taken many captives and are holding them for ransom. The riff-raff of the city followed the brigands and

did more harm than the ruffians themselves. Pastor Liu was carried off a short time since and was ransomed for \$270. The city wall is manned every night and the men are doing their best to keep the robbers out. I hope they will be successful but it is trying to be so helpless with those wicked men prowling about."

This gives us a picture of life in an interior city, not a tully in the seat of war, but in the wake of an army that has passed by and unloosed the bonds of law and order. Two lady missionaries are in that city. They were once captured by brigands and any day may repeat the experience for them. From their bedroom windows they can see the men with lanterns patrolling the walls and have an ever present fear that some of the riff-raff within the city may throw the gates open and the brigands burst in to burn and pillage the place.

These are not exaggerated statements; they are facts. Is it any wonder that some of the missionaries are frightened? All of them, consciously or unconsciously, are fearful. We are drifting on a stormy sea. The storm clouds fill the sky. The storm breaks. Here and there the lightning strikes and the thunder fills the air. We need Christ's faith and hope and courage to remain. Some of the older missionaries wonder if they should remain. They are led to ask themselves and others whether or not their work is done. There is a surprising amount of pessimism amongst the older workers from Shanghai, Hankow, Ichang, Chungking Suifu, and Chengtu. An undercurrent of doubt and fear pervaded letters received and this was confirmed by face to face conversation except in one place which I did not visit.

Here is another quotation from *The North China Herald*.

Around the foreigner there still exists a certain halo of prestige. One well-to-do woman, a non-Christian, wanted to rent a room in the mission premises where she might lodge with her boy. The ladies refused, for to do as she wished, would be to open the door and they would be swamped with similar applications from many others in the same predicament. The woman's son was captured and held for ransom, some of her husband's relatives being amongst the captors. After some weeks the woman raised money to ransom her son. She was told to send someone for the boy and the messenger brought back his lifeless body. His share of the paternal inheritance will now lapse to the clan and the woman lives in terror that her own life will be taken. Incidents of this kind are only occasionally reported in the press but they are taking place daily in some part of this vast country. A mission station is a little oasis of extraterritoriality which the people in a beleaguered city look on as a heaven-sent defence from their foes. In time of peace they—at least a section of them—clamor for China's sovereign rights to be respected. When the brigands are circling the walls they thank whatever gods there be that there is one compound which even a brigand hesitates to attack.

Now a number of missionaries, themselves, for the most part, safe in the open ports, are clamoring for the toleration clauses in the treaty to be revoked. With an assumption of abnegation, they say, "Why should not the foreign missionary share the dangers of the people he comes to preach to?" He should and he does, but he is much more exposed to the fury of the mob than are the Chinese. They may disguise themselves; he cannot. They know bypaths and hiding places of which he is ignorant.

Only recently I returned overland from Chungking to Chengtu, a distance of 340 miles, of which I walked

over 250 miles. I passed safely. In that distance I also passed over twenty *likin* stations for the collection of taxes! One day one of my loads was run into or hit the chair of a military official. He and his escort by use of revolvers ordered my coolies to return with him, carrying my load, even though I was not over 500 yards ahead waiting for them. After being informed and after I had walked back another six miles after my staff and had paid a small sum of money, I got back my load. The soldier escort with me had to be bribed with money to present my Chinese passport to get back my staff. This is an enumeration of experiences. Draw your own conclusion. We came through safely and were happy to get back.

Nevertheless, I am convinced that the majority of missionaries believe that they are more needed at present than they ever were, and that these clouds will pass. The anti-Christian, anti-religious feeling now prevalent will subside. Its very activity shows how strong an influence Christianity has had and how strong an influence it will have on China.

Again quoting from *The North China Herald*.

The Christian forces of Canton City are preparing for what many believe will be the most bitterly fought battle of all those heretofore waged against them by the anti-Christian movement. The number of the organizations opposed to Christianity is legion, and the Russ'ans and their cohorts, headed by Wong Ching-Wai, who has taken the place of the late Liao Chunhoi, are perfecting a central organization so that all of these societies will work together smoothly. Several of the native papers give considerable space to this subject, and will be ready when the signal is given to carry



STORE FRONTS ON A SHOPPING STREET IN CHINA



A MISSIONARY HOUSE BOAT IN THE MIDST OF DANGEROUS RAPIDS GOING UP THE YANGTSE. ALL MISSIONARIES TO OUR WEST CHINA FIELD HAVE TO MAKE THIS TRIP

on a bitter campaign against the religion of the foreigner, as they are wont to call it.

The Russians do not hide their hatred of Christianity. Several of them were invited some time ago to a dinner at the Canton Christian College by members of the staff who wanted to learn Soviet views on various subjects. When the word Christianity was mentioned, one of the Russians said, "That is a subject we will not discuss. All I shall say is that Christianity is the worst curse ever inflicted upon the working man." Since then, on several occasions members of the Russian colony have delivered addresses in Canton, and the speaker has never failed to attack Western religions in no uncertain terms. The local representative of a Moscow newspaper only a few evenings ago spoke at the Y. M. C. A., and while he put Christians in the class of those who are trying to improve the human race, said flatly that Christianity has failed in its object, having done little to better society. The Soviet Consul recently visited Shameen, and while on the island told a friend of mine that without question the Russians have done more good in China in seven years than the missionaries have in one hundred years.

Just what happened in war time—and that means about all the time in China at present? We have all experienced the flocking of the Chinese to our compound for security. In times of fighting, we see coolies tied together with ropes by the soldiers. We know many are kidnapped for ransom. On my way up the river, while in Hankow, soldiers entered the old German Concession, now Chinese, took a banker from his home and kept him in captivity until he gave them \$250,000. These and other instances could be easily enumerated.

In China if a surgeon operates and a life is lost *he* is held accountable. It may be a money payment or life for life. This is no idle statement. I have just received the following letter from the Secretary of *The China Medical Journal*.

Dear Doctor: I have letters to hand from German medical missionaries in China to the effect that they are suffering very serious disabilities as regards the performance of their hospital work as a result of their present position outside of the extraterritoriality clauses of foreign treaties. It is not my purpose in writing to discuss in any way the general problem, but we feel that the question of our position as medical missionaries in relation to the surgical part of our work should be carefully considered in regard to the matter of the proposed revision of treaties.

In many parts of China, as we all know, Chinese doctors themselves are seriously handicapped as regards surgical work in their own private hospitals owing to the fear of the consequence that any death from operation might entail. I know personally of many places where a Chinese capable surgeon refuses entirely to operate outside a mission or foreign controlled institution on this account.

At the present moment the only nationals of importance who are unprotected by the extraterritoriality clauses are Germans and Russians. I should be very much obliged if you could let me have

any information about the position of such doctors in your neighborhood or province and how far their present position limits their medical work. It would seem that in the event of extraterritoriality being abandoned, unless very definite safeguards are at the same time introduced the work of the medical men in China may be greatly hindered.

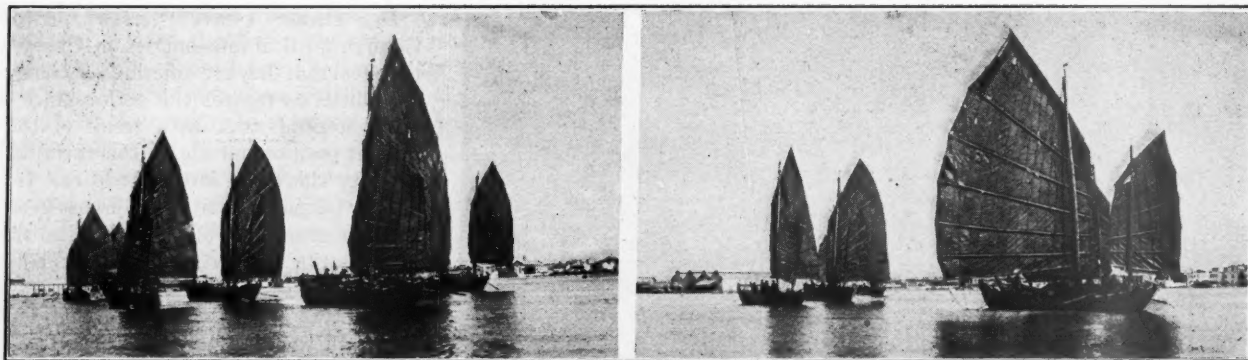
Influences which bear on the political situation in any country should only be dealt with the greatest care by another country and then only after the entire position of all concerned is known. Both countries should be eager for mutual consultation. Do the folks at home know the facts and the influence which their influence injects? Is their mutual faith, and above all, mutual ethical sentiment on both sides? Does each country want the same things for the same reason?

The following extract from a letter from Dr. Thompson to me on my arrival in China shows at least two probabilities. First, medical missions are a distinct help in mission work. Second, had I been in China under other than "treaty rights" I would not have dared to do such a serious operation.

Well, Reg, I have got one rather bright note to write to you and for you! Do you recall a brain operation you performed a few years ago on a young officer by name of Chae? I judge it was decompression case.—Well, Col. Chae has been in the city for the past few months, acting as City Commander under Yang Sen. He was very active in church affairs, preached frequently and was otherwise a most active, zealous Christian. And he always referred to the skill of Dr. Morse in curing himself.

"Decompression case" means an operation where part of the skull bone is removed to relieve pressure on the brain or take away a growth or foreign substance, etc.

The following clippings are translations from Chinese papers January, 1926, Chengtu Sze, West China.



CHINESE JUNKS

A Luchow letter of Dec. 27th states that three persons, of the crowd which disturbed the C. M. M. Church on Santao-kuai, have been arrested. One of them is a student of the local Shire Middle School named Loh. The other two are stragglers. Loh will suffer a proper punishment but is not in danger of his life; the two stragglers have been sentenced to be put to death in a few days.

Here is justice and protection to the foreigner. One thing is sure; if we are under Chinese law we will, after the above, at least not disturb the meeting.

On the 1st, the people of Kuanhsien conducted a whole-city strike because the officials there collected on each thousand cash, a stamp duty of 50 cash and a country-cleaning fee of 20 cash. The soldiers compelled people to exchange false dollars for them. A money merchant was beaten to death by them.

A reporter saw several soldiers, on Tung-Tah-kai, Great East Street, "lafuhing" (to seize coolies to force them to carry for soldiers) people as usual. They fastened thirty odd men together with a long rope and pulled them along the street. Behind the miserable multitude there was a group of women weeping and calling for their husbands, brothers or sons. The soldiers did not listen but kept on pulling the "lafuhed crowd forward."

The local Municipal Administrative Office has made rules for indemnifying persons wounded or killed by motor-cars. It states that wounded persons will be given a certain amount by the companies or owners of the cars for medical attention according to the severity of the wounds and for a person who may be killed an indemnity of one hundred dollars. But indemnity may be reduced in accordance with four conditions—the driver did his best to prevent an accident; when the victim is a child below six years of age, whose parents did not carefully provide for the child's protection; the victim did not walk in the proper portion of road and ignored the rules; when the car sounded its warning whistle the victim did not try to escape.

The above might not pertain to us either under Chinese law nor under extraterritoriality but it is fresh and presumably accurate news.

I have every sympathy for the Chinese in their attempt to have their own country to themselves. I feel sure that most if not all of the students are experiencing a feeling for their country which they never had before. In many cases it is genuine patriotism, in many others it

is going with the crowd; with others it is just a desire to show their influence; in others it is Bolshevism. I believe the student class is the strongest in public opinion in China. If it could be tintured by some of the older spirit of the literati it would be the best public opinion in China.

China must have relations with foreigners. Public opinion in America regarding China may express what is best for China. Missionary opinion is divided. Personally I believe we have no business to interfere with Chinese politics in any way. Our business in China is to teach the Gospel. Missionaries are allowed in China because of treaty rights and not by invitation from Chinese. We are under the law. We come to China because our Lord commanded us to come here. Whether we have treaty rights and extraterritoriality or not, it should not be the reason why we are here or stay here. Most of the missionaries would either be here or do their best to get here no matter whether they possessed treaty rights or did not possess them.

I do not know Chinese law. There are many individual Chinese who have the most excellent ideas of right and wrong. There are more who have a very poor idea of right and wrong; others who have elemental or no ideas of right and wrong except that of the fear of being caught in doing wrong. I would not prefer to be subject to conditions where the military and others rule by force of might alone. But no matter whether we are under Chinese law or "protected by treaty rights," I want to be here and do what I can for a people terribly in need of the help which an earnest Christian can bring them.

The Chinese in spite of their moral instruction need the ethics and morality of Christianity and it is the duty of missionaries to teach and act those principles and leave politics alone. I have little sympathy with the desire to influence Chinese or foreign governments only and except by teaching individuals to live a cleaner and a purer life.

No missionary should ever allow his conduct to give the Chinese the idea that we are the agents of any government. We are Christ's agents and His only. We are here to encourage and make friends with the students who are actuated by a love of country. We are here to give what we can in making that patriotism clean, safe and sane, by individual instruction to individuals.





THE WATERFRONT AT ILOILO. ALL SHIPS FROM MANILA ARRIVE HERE

On Land and Sea in the Philippine Islands

BY WILLIAM B. LIPPARD



THE first streaks of dawn were emerging above the eastern horizon when I awoke. It was hard to realize that I was in a hospital. Vividly I recalled the incidents of the preceding evening; the groans of patients on the porch outside my window; the soft patter of feminine feet as the night nurses went about their tasks; the feeble cries of a sickly Chinese child that now and then broke upon the stillness of the tropical night; the squeaking of lizards on the ceiling above my head; and the hum of mosquitoes and fireflies that danced in the darkness outside the netting around my bed, until my eyes had closed in weariness and I had fallen asleep. How strange it all seemed. Here I was in full possession of health and yet sleeping in an abode of the sick. I was perfectly well and yet confined in a hospital. I remembered too the railway journey that had brought me here. The distance was only 72 miles, less than from New York to Philadelphia, yet the combination freight and passenger train, stopping at every station and at almost every crossroad, had required eight hours for the trip. Nevertheless, it had been a most fascinating journey. All afternoon the train passed acres and acres of sugar plantations, vast stretches of rice fields in which people were at work gathering the harvest, groves of stately palm and banana trees picturesquely silhouetted against the background of distant gray mountains, and here and there little barrios or villages of thatched houses from which the children would come running to see the train pass, a sight that attracts childhood everywhere.

An enthusiastic reception committee, consisting of Dr. and Mrs. F. W. Meyer, Rev. and Mrs. S. S. Feldmann, Miss Margaret Suman, Miss Jennie C. Adams and Miss Irene E. Dolbey had met me at the foot of the hill, where the train stopped to take on water. It was a most convenient stopping place for visitors to the Baptist

Mission compound at Capiz. With evident reluctance Dr. Meyer explained that since he had no home (a new house was in process of construction) he and his family were living temporarily with Mr. and Mrs. Feldmann. Space for another guest was obviously not available. Therefore a private room in the Emanuel Hospital, built by Dr. P. H. J. Lerrigo twenty years ago, was placed at my disposal. It had recently been vacated by a wealthy Filipino patient. Thus I had the unique experience of being a healthy guest in a mission hospital.

While musing over these recollections, there came a rap on the door, and Dr. Meyer, immaculately clad in a freshly laundered white tropical suit, entered the room. He announced that breakfast was to be served in fifteen minutes, and after that would come the daily hospital prayer service. Hastily I dressed, and after a substantial American breakfast in Mr. Feldmann's home, I accompanied Dr. Meyer to the hospital prayer service, which was attended by nurses and patients.

A tour of the hospital later was most interesting. The child whose cries had disturbed my slumbers during the night proved to be one of a pair of Chinese twins. One was a boy and the other a girl. The latter had been born healthy and strong, the boy sickly and weak. He weighed less than four pounds at birth. Since a Chinese boy is always the idol of his father's heart, Dr. Meyer, in restoring this feeble infant to health and strength, was winning the esteem of the Chinese father in a way that would otherwise have been impossible. As long as the boy lives, Christianity will mean something real and practical to this Chinese father in the Philippine Islands. On the other side of the hall from the nursery was the operating room, its floor scrupulously clean, its cases of instruments and bandages all sterilized in readiness for the next patient who was destined to drift dreamily into ethereal unconsciousness on its long and narrow table. Beyond the operating room were the surgical wards.

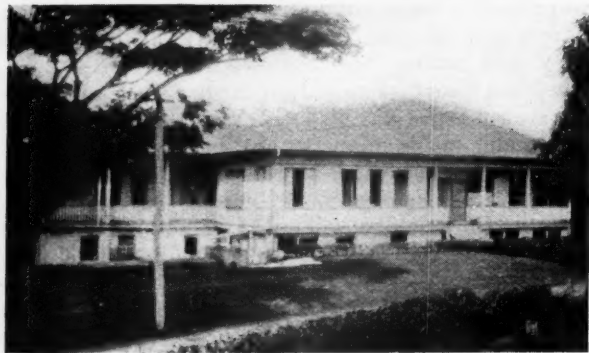
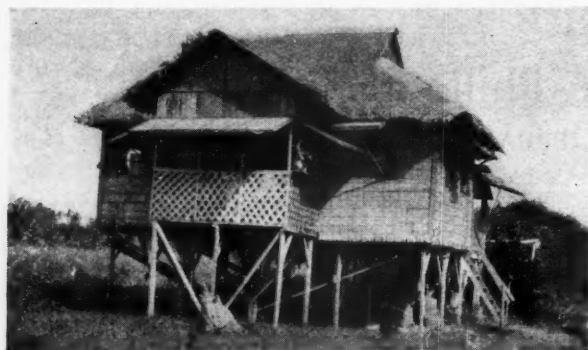
The usual run of medical and surgical cases filled the other rooms, each patient having a record card and chart on file at the hospital office so that the doctor at any time by merely referring to the chart could ascertain the progress of the case. Throughout the hospital was an atmosphere of cheer and cleanliness, so that I could easily understand what Dr. Franklin had in mind when he wrote in *MISSIONS* of October, 1924: "When I went into the hospital, so fresh and clean, with cool breezes sweeping through it, I seriously hoped that if I must be sick in the Philippines I would be taken ill before leaving Capiz. Such a place, under the direction of Dr. F. W. Meyer and Miss Adams, with the staff of trained Filipino nurses, cannot fail to do much to serve the community and interpret Christ to all who come there."

Of course every visitor to Capiz spends as much time as possible in the fascinating school of the Woman's Society, where Miss Margaret Suman and Miss Irene E. Dolbey provide a home and a school for one hundred Filipino children. It would doubtless be difficult to find any reader of *MISSIONS* who has not heard of Miss

Suman's "Brownies." Yet no quantity of words can adequately convey the appealing charm of those little brown children and the effect of the homelike, Christian atmosphere of this school. I shall not forget their evening prayer service, their reverence, their discipline and the attention with which the children listened to the stories I told them. Here is a Filipino model that many an American Sunday school could well follow. Miss Suman is a genius in discipline. On one occasion, two boys were fighting in the yard in front of the school dormitory. When Miss Suman had them brought before her, another child who had witnessed the fight said, "They fought like two dogs." "Very well," said Miss Suman, "then they must be punished accordingly. When dogs fight, they are tied to trees until they learn how to behave themselves." So with a rope tied loosely around their waists, each boy was fastened to a tree in the yard. There was ample freedom of motion, but only within a radius of ten feet from the tree. It happened to be the play hour of the other children. Their frolicking around the yard served to impress even more vividly upon the two culprits the seriousness of their offense. Although painless their unique punishment was nevertheless efficacious. They never fought again. On another occasion, two other boys were caught fighting. "Take seats out in the hall," said Miss Suman sternly. "I am very busy, and I have not time now to think just how to punish you." Quickly the news spread through the school that two boys were out in the hall awaiting punishment. No one knew just what their penalty was to be. A guilty conscience and the fear of an imminent yet mysterious punishment soon had its effect. After half an hour of dread suspense, of sitting face to face with the paradox of certainty and uncertainty, the boys could stand it no longer. "Please, Miss Suman," said the spokesman, "let us go. We will never do it again."

One phase of my visit to Capiz was of special interest as well as an inspiration to me personally. It was the realization that I was on the scene of the early missionary labors of Secretary P. H. J. Lerrigo and Secretary J. C. Robbins, both of whom had given years of devoted service here, until health conditions in their families compelled their return to America. It was most gratifying to hear Señora Andrea Innocencio, now well along in years, speak in terms of such esteem of Dr. Lerrigo. He had baptized her more than twenty years ago. Her husband had built the imposing Capiz church. A photograph of himself and of Mrs. Lerrigo is prominently displayed on the wall of her parlor. Equally inspiring was the call on Pastor Señor Rufus Innocencio of the Capiz Baptist Church, and my attendance at the weekly prayer meeting in his church. He also had been baptized by Dr. Lerrigo. The hospital in which I was a guest was one of the first buildings that Dr. Lerrigo constructed.

In the side car of the swiftly moving motorcycle of Mr. Feldmann, now General Evangelist in the Capiz field, I traveled on excellent macadamized roads to outlying villages where country churches had been established. As we sped along I realized that a score of years ago Dr. Robbins, in this same area, had to make his evangelistic tours on horseback, traveling over rough paths instead of good roads, spending weeks on the journey instead of days or even hours. And then in the heat of the tropical noonday sun, I walked with Mr. Feldmann the narrow path that leads through the palm tree jungle to the top



TYPICAL FILIPINO COUNTRY HOME; GROUP OF NURSES AT THE EMANUEL BAPTIST HOSPITAL; THE EMANUEL BAPTIST HOSPITAL AT CAPIZ

of a hill where I found a little cemetery. As I stood beside the little graves wherein lay buried two infant sons of Dr. Lerrigo and a little daughter of Dr. Robbins, I tried to visualize the three funeral services, two of them separated by only a few months, when these two men who now are rendering such devoted service to the denomination were called upon, as fellow missionaries, to make such costly sacrifices.



DR. LORENZO P. PORRAS, ASSOCIATED WITH DR. R. C. THOMAS AT THE HOSPITAL AT ILOILO

These men and others who followed them built wisely and well. Baptist work in the Philippine Islands is today in a most promising condition. Twenty-five years have passed since Baptist missionaries began work on the Island of Panay, where our two stations of Capiz and Iloilo are located. Another station, Bacolod, is on the Island of Negros. The work there is in charge of Rev. and Mrs. W. O. Valentine, Rev. and Mrs. W. B. Charles, while Miss May A. Coggins looks after the girls' dormitory. In Manila, Miss Sarah Whelpton, formerly of Bacolod, is now at the head of a well equipped Baptist dormitory for girl students at the university just across the street. Unfortunately limitations of time and steamship schedules made it impossible to include the Island of Negros in my itinerary. The three fields re-

ported last year 112 churches, of which 49 are self-supporting. With outstations there are 144 places where regular meetings are held. These churches enrol a total of 8,235 members, and 1,694 converts were baptized in 1924. More than 8,000 pupils are enrolled in 148 Sunday schools.

Previous to coming to Capiz I had visited Iloilo and Renfroville. Accompanied by Dr. R. C. Thomas I went through the Union Hospital at Iloilo. Like the hospital at Capiz, this also was full of cases of human interest to the visitor and of professional interest to the physician. Dr. Thomas radiates enthusiasm, optimism, evangelistic and spiritual earnestness. His direction of the hospital, formerly a union enterprise with Presbyterians and now exclusively Baptist; his management of the Dunwoody student dormitory; his duties at Doane Hall Evangelistic Institute which offers a year's course in evangelism and Bible study to high school graduates—all constitute an array of heavy responsibilities. Many of our readers know that Mrs. Thomas, his worthy helpmate in all these tasks, is the daughter of Mrs. Henry W. Peabody. More than 3,000 students are to be found in the immediate area around Doane Hall, most of them enrolled in the government high schools. Thus the building erected in memory of the late Dr. W. H. Doane, with its many sided Christian activities, is meeting a student opportunity in a large way. On the same compound are the dormitories for girls and the young woman's training school, its various activities being in charge of Miss Frieda L. Appel, Miss Ellen W. Martien and Miss Helen V. Hinkley. At the hospital in Iloilo, Dr. Lorenzo Porras, a Filipino physician trained in America, who went out in 1924, is proving to be a most capable associate of Dr. Thomas. In addition to his duties at the hospital, he has charge of several dispensaries and outstations, the most important being that at Pototan, half way between Iloilo and Capiz. Dr. Thomas places much emphasis on hospital evangelism. Every one of the nurses is a Christian.

One of the few disappointments on this entire visit to the Far East came with the discovery of the inadequate equipment at the Central Philippine College at Jaro. To be sure, in front of me stretched a spacious campus with plots of green turf and walks lined with palm trees, while beyond were big tracts of land for the study and practice of agriculture. Here was also a student enrolment of 500 eager, promising young men and women. But the equipment furnished this institution was woefully inadequate. Dormitories were ancient and



A TYPICAL BAPTIST CHURCH IN A VILLAGE IN THE PHILIPPINE ISLANDS



THE IMPOSING BAPTIST CHURCH AT CAPIZ, BUILT BY SEÑOR MANUEL GREGORIO

overcrowded; the chapel was far too small; a new concrete dormitory awaiting more funds stood unfinished, while the wind and rain chased each other through the unglassed window frames; the recitation buildings with walls made of nipa leaves were of the crudest construction; the kitchen or cookhouse was decidedly uninviting in appearance; while the student bathhouse hardly justified its name. This constituted the equipment which Northern Baptists have made available to this growing institution, where with its splendid curriculum and able faculty the evangelistic emphasis resulted in the baptism of 55 students during the preceding year. Our devoted missionaries, President and Mrs. H. F. Stuart, Rev. and Mrs. A. E. Bigelow, Rev. and Mrs. F. H. Rose, Mr. and Mrs. E. W. Thornton, and Miss A. Bertha Houger, deserve the highest credit for their willingness to serve the denomination with such meager equipment.

The trip from Capiz back to Manila was full of unusual travel experiences. There was all the difference in the

world between the mammoth ocean liner with spacious decks and commodious cabins, on which I had crossed the Pacific, and the tiny steamship on which I sailed from Capiz. A badly leaking crowded row boat, towed by a hoarsely puffing motor launch, took me from the shore to the steamer anchored in a shallow cove. Possibly a hundred Filipinos, men, women and children, with baggage, fruit, produce, crates of chickens and other impedimenta of travel in the islands, were crowded on its decks. Only two cabins were available for passengers, one of which was assigned to me. It was fearfully hot and stuffy. When I opened its forward porthole the cabin at once became saturated with the pungent odor of copra and other tropical products in the cargo hold. Giant roaches crawled up and down the walls. A box of delicious fudge, made by Mrs. Feldmann, soon attracted an army of ants. To defeat the little insects I suspended the box on a string from the ceiling. On my return to the cabin an hour later, I found that their uncanny cleverness had overcome the obstacle. Two lines of ants were on the string—one descending to the fudge and the other returning to the ceiling. Stepping outside my cabin in the darkness my foot landed on something soft. A terrifying grunt told me that a huge pig had made his bed in front of my door for the night, and fiercely resented having his slumbers disturbed.

Since sleep was obviously impossible in the cabin, I had the cabin boy make up a cot on deck, after the dishes of the evening meal had been cleared away. All the other passengers did likewise. Although the soft and warm tropical breezes were balmily refreshing, sleep was equally impossible here. Until nearly one o'clock the ship's officers played cards at the long table within ten feet of where my cot had been placed. At two o'clock the fireman, with immense clanking of machinery, brought up his barrels of ashes from the boiler room down below and dumped their contents into the sea. An hour later the roosters confined in their crates started to crow as lustily as their cramped quarters permitted. At four o'clock the slumbering Filipinos, who apparently could sleep under all conditions, began to stretch and bestir themselves to greet the dawn of another day.

In spite of these memorable inconveniences, my trip was really comfortable in comparison with travel a score of years ago, when Dr. and Mrs. Lerrigo were on this field. In those pioneer days, Mrs. Lerrigo on one occasion made a trip to Manila, requiring six days, not a drop of water being available for toilet purposes during the entire trip. On another occasion Dr. Lerrigo, figuring on only a brief sail and therefore accompanied by only a loaf of bread and a bottle of boiled rain water, found himself on a little ship when engine trouble developed. For four days he was dependent on only meager native food and water obtainable at the cove where the ship had stopped for repairs.

During the day the several port calls of this little steamer, at out of the way places on the islands, were full of interest. While freight was loaded and unloaded, I wandered through the picturesque villages. Everywhere I found myself an object of intense interest to children and adults alike, for seldom does a white man visit these remote spots off the beaten path of world travel. At one place a dozen girls loaded a boat full of fire wood, the bundles of sticks being passed with marvelous deftness and speed along the line of outstretched hands to the



WHY THE CENTRAL PHILIPPINE COLLEGE NEEDS NEW BUILDINGS
KITCHEN OR COOK HOUSE; CHEMISTRY LABORATORY;
RECITATION BUILDING



A CHOLERA-INFESTED DISTRICT UNDER QUARANTINE. NOTE THE SOLDIERS ON GUARD IN THE CENTER

music of a chanting song by the leader. At another place I was nearly quarantined, for I had innocently walked into a cholera-infested district. Fortunately, the armed soldier of the quarantine guard who challenged me had been taught English by an American school teacher. After hearing my explanation he permitted me to return to the ship. Thus the day passed. After another sleepless night I arrived back in Manila.

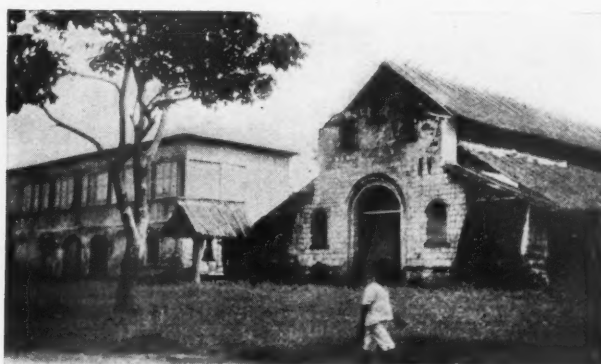
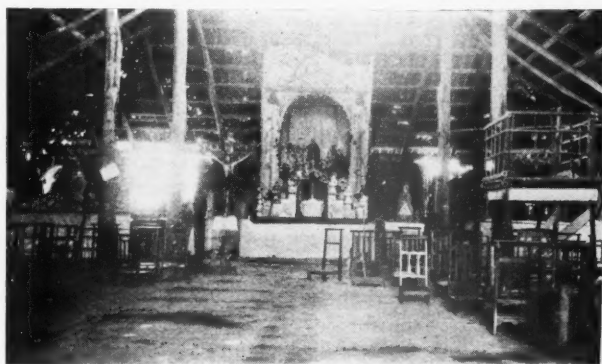
Naturally every visitor to the Philippine Islands today hears much concerning political independence. This question is likely to assume increasing significance with each passing year of delay in announcing a more definite policy at Washington, and in all probability Protestant mission work will be affected. From many expressions made, I gathered that the Filipino acknowledges and appreciates all that the United States has done for his islands, but he still regards them as "his" islands. He is well aware that the army of schoolteachers, who invaded the Philippines after the preceding army of soldiers had established law and order, has brought to his people one of the priceless blessings of civilization—the public school. He is glad to pay his respects to the American flag, even though it is always displayed as an inseparable companion to the Philippine flag. He is proud and the tourist is glad that the Philippine currency is always exchangeable at par. One dollar buys two pesos and two

pesos buy one dollar everywhere. Of the currencies of the world until within recent months only the Swedish Kroner could match this record of parity exchange. Obviously the reason is that the Filipino currency carries the words "United States of America." The Filipino admires and honors Governor General Wood and admits that his administration has the welfare of the people in mind. He will forever feel grateful for what Admiral Dewey did at Manila Bay in freeing the islands from the yoke of Spain. Nearly thirty years have passed since that historic event started America, according to many observers, on her career of American Imperialism.

Nevertheless the Filipino feels that political freedom should be granted without needless delay.

Just before my arrival at Manila the Philippine Legislature had passed a resolution calling for complete independence, and a bill providing for a plebiscite or popular referendum, designed to prove that independence was not merely demanded by the politicians but was really desired by the people. The discussion involves all classes, and furnishes the missionaries with some perplexing problems. It would seem that if our Government would only plainly indicate its purpose and fix some fair date for granting independence, the matter might be adjusted so as to perpetuate the existing friendship with the Filipino people.

This was the way a prosperous Filipino business man, representing a well-known American corporation with world wide connections, put it, stressing the demand for freedom at some definite and not indefinite time in the future. "Today," said he, "the Filipino people feel very friendly toward America. If America were to give them independence now this friendliness would become permanent and would be transmitted as a cherished heritage to succeeding generations. But if America postpones much longer the granting of independence, this friendliness will surely change into indifference, then into resentment, and finally into hatred." Can America afford to lose that friendliness? Should not this question be dealt with as a moral rather than a political issue?



INTERIOR AND EXTERIOR OF AN OLD SPANISH CHURCH IN A VILLAGE NEAR CAPIZ. NOTE THE EVIDENT NEED OF REPAIRS. THE BUILDING NEXT TO THE CHURCH IS AN OLD CONVENT NO LONGER IN USE.



THE EDITOR'S POINT OF VIEW



A NEW COMMANDMENT

One of the most impressive sermons preached by Dr. Charles E. Jefferson—and he has preached many impressive ones—is that on The New Commandment of Jesus, and the only one expressly given by Him: "This new commandment I give unto you, that ye love one another even as I have loved you." This commandment, says the preacher, is no doubt familiar to the professed disciples of Jesus, but it is the one which they have ever apparently treated as negligible. This he proceeds to prove by the history of the church. Until this commandment becomes effective, however, there is no hope of those spiritual conquests which alone can enthrone Jesus Christ in the life of the world. The need of the churches is the love, brotherly love, which this new commandment enjoins.

What better thought than this could the Northern Baptist delegates have in mind as they prepare for the coming Convention in Washington? The extent to which that meeting will further the interests of the kingdom of God and the denomination will be measured by the extent to which brotherly love prevails and dominates the sessions. If Christ's new commandment is everywhere evident there, He will not fail to manifest Himself. It was while the first convention of disciples were of one spirit in one place, waiting in obedience to the Master's instructions, that the Holy Spirit came upon them in power.

It is not possible, as we go to press, to anticipate the financial outcome of the year. But it is possible to forecast the spiritual blessing that will come upon our people if the Washington Convention shall be so full of inspiration and of the joy of fellowship that the delegates shall return to their churches with a new song in their hearts and a new sense of what Jesus meant by His new commandment, because of an actual experience of having tried to keep it. This new commandment is not an easy one to keep. Indeed, it is harder than any of the ten of Moses' giving. Probably it has been regarded as impracticable, and therefore little or no attempt has been made to practise it. But there it is, and no interpretation can blot it out, no evasion escape condemnation. Why should a Christian wish to evade it? Why not all go to Washington with a firm resolution to live up to this plain command of our Lord, "A new commandment I give unto you that ye love one another even as I have loved you." Then we should begin the new fiscal year with a peon of victory.

THE WASHINGTON CONVENTION

We give in this issue an article on the Baptists and their work in the capital city of the nation. Dr. Milington knows his Washington well, and shares the pride of all true Washingtonians in its beauties and points of interest; but he limits himself by reason of space to reciting our Baptist history and letting prospective visitors know what a growing body the Baptists are. We

should like to have given the pictures of all the pastors and of the churches, but as only a few could be obtained it would not be fair to give any. If the pastors will have themselves photographed in a group we will let our readers see them in the Convention issue, and they ought to do it. What a record for long pastorates the older churches have! What other city can equal it? And how notable some of those pastorates were!

We are glad the Convention is to be held in Washington. The auditorium is admirably adapted to convention purposes. The surrounding atmosphere is inspiring. The memorials to Washington and Lincoln are within sight. The White House is always a center of interest, and the superb dome of the Capitol causes one to forget much of what goes on beneath it. In May, Washington will be at its best in spring garb. There could not be a lovelier setting for the meeting.

Reports already in show that in evangelistic results, in the increased number of baptisms in both the home and the foreign fields, the year has been one to call for gratitude to God. We know, too, that there has been a rising spirit of unity in the work of the denomination, and a growing recognition of the value of cooperation. There is every reason to believe that the missionary reports and programs will afford plentiful occasion for rejoicing over the work accomplished. The Convention ought to be a source of inspiration to the churches for the work of the new year. What could assure that more certainly than unitedly to pray for it?

UNFINISHED BUT NOT UNCERTAIN

In his new book on *The Unfinished Task of Foreign Missions*, comprising the lectures given at Union Theological Seminary, Richmond, Virginia, Dr. Robert E. Speer strikes the note of optimism that one would expect from him. As his title indicates, he treats the subject of foreign missions as a task unfinished, but not as one uncertain of ultimate triumph. He sets forth with his accustomed clearness some present-day facts and problems of the missionary enterprise. Significantly he posits hope as the true basis of endeavor. He says "it will be a great day when some one is set free by the Spirit of God to conceive of hope as hope is set before us in the New Testament." And he adds that, "although other Christian enterprises have slighted it, the missionary enterprise has not; for the missionary enterprise rests upon the great Christian ideal of hope. It was the outstanding principle with our Lord . . . The idea and the principle of hope controlled all His mode of action, His way of achieving results and the peaceful and restful spirit of His life." This spirit, Dr. Speer believes, is greatly needed in all our Christian work today, because one of the aftermaths of the world war has been the dimming of hope and the rising sense of discouragement. He came back from his latest missionary visitation with a renewed hope, and this is the keynote of a volume that has in it spiritual quickening for the reader, as well as information rightly interpreted by an expert observer.

The first chapter, "Foreign Missions, an Enterprise of Hope and Duty," is full of the tonic quality that marked the early missionaries and their supporters. Dr. Speer does not shut his eyes "to the dark facts of the world and to all the real weaknesses of the missionary enterprise, as we are carrying it on," but his hope rests "not on anything that we have known in earlier days, not primarily on what one sees as he goes abroad across the world today, but simply upon our solid conviction that we are working with righteousness and with truth and with God, and that in the very darkness of the deepest night, we may be best prepared to whisper to our hearts, 'It may be that the Son of Man is even now standing at the door.'" We need to come back, he says, to the grounds on which the men and women stood who launched the missionary enterprise, and to drink from the same vital, gushing fountains that nourished them. Then he cites experiences of his recent visit to foreign fields which illustrate the redeeming power of Christ and illumine the work with hope and gladness and the assurance of victory.

We have called attention to this point in the book not because others are not of profound interest and importance, but because we believe that just now in our own denomination there is great need of a new sounding forth of this note of hope in all our work both abroad and at home. The opposing forces are so mighty and so exploited in the press and on the platform that many have suffered a sense of discouragement to rob them of their buoyancy, if not to weaken their effort. It is good to be led to reflect upon the deeper oases of our faith and hope. This Dr. Speer has done in a helpful and refreshing way; while in the succeeding chapters he has made it plain that there is but one force that can meet the world's need. "How do you plan to help Persia?" we asked a young Christian man in Tabriz. In his own English he replied, 'By preaching Christ in the crucified style.' That is the one supreme business of missions, 'Preaching Christ in the crucified style'—'Crucified and Risen;' for we believe He is the one Hope of the world, and that the completion of His kingdom upon the earth depends upon man's acceptance of Him as King."

DR. J. Y. AITCHISON

We give elsewhere in this issue tributes to the character and work of Dr. Aitchison, whose sudden death sent a shock through a multitude of hearts in all parts of our land. His work had made him known not only throughout the length and breadth of his own denomination, but to Christian workers of all communions. We join with those who were closely related to him in service in their expressions of appreciation and affection. It was given to the editor to be with Dr. Aitchison in many hours of planning and in some of the most critical periods of his eventful leadership. Only so could one understand the courage and faith, grace and patience

required to meet and overcome the exigencies and difficulties which marked the progress of the New World Movement. If Dr. Aitchison had known no other dependence than upon himself he never could have stood the strain. As it was, while his spirit was indomitable, his physical powers weakened under the endless care and responsibility, and there is no question that he never recovered from the effects of his prolonged overwork and overworry.

This is not the place to review the New World Movement, with its failures and successes, its mistakes and achievements. It was a great enterprise born of a great vision, and it required a leadership of peculiar quality; one that could inspire confidence in the laymen of the denomination as of sound business judgment; one that could lead by the power of personality based on Christian character; one that had faith in the righteousness of the Movement and the Divine might in and underneath

it. Such a leader must be able to originate, skilful in management, tactful in contact with others, gracious and kindly. He must keep his poise no matter what the criticism or opposition. He must make denominational cooperation a practical operation and not merely a pretty principle in the air. A superman was needed. A superman Dr. Aitchison never pretended to be. Called to the work by a mandate which he could not resist, he dedicated all his powers to the task and threw himself heart and soul into it. Trusting in the grace of God, constantly looking to the Master for sustaining help, it can be said of him with all truth that without stint he did his utmost to advance the worldwide interests of the kingdom of God. We believe that as time goes on the denomination will recognize more and more fully the consecrated character and rare value of the service rendered

by John Y. Aitchison, who counted no cost too great in behalf of the supreme cause.

THE ANTI-PROHIBITION CAMPAIGN

The anti-prohibition campaign is in full swing. The "wets" have mustered their forces in convention, in moves upon Congress, in newspaper polls notoriously manipulated, in appeals for referendum, and in every species of propaganda known to active and alert advocates of modification and repeal of the Volstead law. The "drys" have not been inactive or silent, but the center of the stage has been held by the vociferous advocates of drink. The point has been gained by them of having a hearing before the Senate by both sides.

Without going into the arguments, there is one point that ought to be impressed upon our Christian people. It is a point that is carefully evaded by the advocates of light wines and beer. That is the return of the saloon. It has often been declared by the "wets" that they had no thought of reopening the saloon—that was forever gone. But they refrain from informing us how the sale of light wines and beer can be permitted without the



DR. JOHN Y. AITCHISON

consequent reestablishment of the saloon. There must be some place to get the light wines and beer, and surely no one would pretend to believe that the sale could or should be relegated to hotels, restaurants, drug stores and groceries—thereby virtually making saloons of these places. No, if light wines and beer are legally permitted, the saloon is going to be reestablished as sure as fate, and when it is, how long will it be before the stronger liquors will be obtainable there.

Our people have agreed that the abolition of the saloon was one of the greatest goods ever experienced in this country, and the savings banks have attested the fact, as well as better living in happier homes. A direct proposal to reestablish the saloon would unquestionably be voted down by an overwhelming majority. Let not the fact be concealed, then, that to modify the Volstead act as proposed in favor of light wines and beer would surely and necessarily involve the reopening of thousands of saloons.

NOTE AND COMMENT

¶ The March issue of *The Missionary Herald* reports the marriage of the son of President Calles of Mexico to the daughter of a Presbyterian preacher. According to the report, which is taken from *The Missionary Tidings*, a Free Methodist publication, the President with his Cabinet and other Mexican Government officials attended the marriage service, which was held in a Protestant church. A sermon was preached by the officiating clergyman. The party then accompanied the newly married couple to the railroad station. While awaiting the arrival of the train the party joined in the singing of gospel hymns.

¶ The fiftieth anniversary of Doshisha, the Christian University maintained by the American Board in Japan, was appropriately celebrated November 27-29, 1925. The program included a pilgrimage to the grave of Neesima the founder. Three thousand Japanese attended the simple impressive ceremony at the grave. Since no available building was large enough to accommodate the crowd, all the anniversary exercises were held out of doors on the Athletic field. In his address, Mr. K. Nishimura, President of the Alumni Association, stated that the only reason for the existence of the Doshisha was that "the education it furnished should be of a strong Christian type that should make it the source of spiritual power to the nation."

¶ Nothing is more significant of the wholesomeness of public opinion in our country than the widespread appreciation of the sterling qualities of Colonel Coolidge, the President's father. He had won a remarkable place in popular esteem as a true representative of the type of Christian character that has made our country strong. Simple, unaffected, unmoved by the rise of his son to world eminence, he was the same friend and neighbor to the end. His example was a moral tonic to the nation.

¶ While we are hearing and thinking so much about race relations, it is of interest to note that the senior class in the Sheffield Scientific School of Yale University has voted that a Chinese, Dana Yung Kwai, is the most brilliant man in the class, the second most versatile and second most likely to succeed. His father is a Yale graduate, '84, and is connected

with the Chinese Legation in Washington. His ancestral home is in Sinhui, Province of Kwang-tong, China. As a freshman he won the New York Yale Club prizes in history and chemistry, and as a sophomore won prizes in drawing, engineering mechanics, mathematics and physics. Incidentally he gained a "Y" on the swimming team.

¶ As this issue of *MISSIONS* is being printed, the children of the Episcopal Church are busily gathering final contributions to the annual Lenten offering of the church. The Episcopal magazine, *The Spirit of Missions*, calls this an "Annual Miracle." Last year the total exceeded \$400,000, and it is anticipated that this year "a half million dollars will pour into the treasury of the church at Easter, because of the loyalty and devotion of the children of our church schools. Orders for the February issue of *The Spirit of Missions*, which is sold by the children, exhausted an edition of 160,000." Here are two suggestions which *MISSIONS* presents to its readers. This could well be followed in our own denomination—an annual Easter offering by the children in our Sunday schools, and the distribution of a special issue of the magazine.

¶ Dr. Albion W. Small, President of Colby College in Maine from 1889 to 1892, and since that time head of the Department of Sociology in the University of Chicago, besides being Dean of the Graduate School of Arts and Literature since 1905, passed away on March 24, after a prolonged illness. He was eminent in his profession, an inspiring teacher, and a prominent Baptist layman sincerely devoted to the improvement of social conditions through the actual application to life of the principles of Jesus Christ.

¶ Miss Mary I. Jones, of the School of Mothercraft in Huchow, China, asked in our columns for Christmas bells, received a generous supply, and now sends a card of thanks. She says the bells were shared with one other school, a city church and three country churches. After the Christmas school celebration, each student carried a red bell home with her. Miss Jones says, "I wish you could see these bells as they swing in guest hall or private room, where they will be taken. I wish you could know the folks who live there. We are praying that the explanation of the symbolism of the bells may be a real means of evangelism. We give thanks for the privilege of ringing Christmas bells in China." Doesn't that richly reward the givers?

¶ We have received the report of the Japan Mission, entitled "Facing 1926," and shall consider its contents in the next issue. The little pamphlet is the first issued since the earthquake, and is creditable to the editors typographically and editorially. It can be procured at the Foreign Society Rooms, 276 Fifth Avenue, at 25 cents a copy.

¶ Carleton College has successfully completed its five-year fund drive and added \$2,300,000 to its development fund. More than a million is to be spent in new buildings, and \$1,200,000 will find place in the permanent endowment fund. This puts Carleton in the line of marked progress.

¶ The death of Dr. E. M. Stephenson, for many years connected with the Publication Society in its colporteur and Sunday school work, removes a devoted and efficient servant who was widely known and respected. He was deeply interested in the development of religious education, and in his later years rendered excellent service in the preparation of literature in that line. He was a genuinely good man.



THE CAPITOL DOME, SEEN THROUGH THE WESTERN GATES OF CAPITOL PARK

The Baptists in Washington

BY HENRY W. O. MILLINGTON, D.D.



One can adequately describe the glories of Washington, and our Baptist life in Washington is almost as difficult of description in its healthfulness and happiness, devoutness and devotion. The Columbia Association of Baptist Churches was organized in 1877 with six churches, and now there are 27. Our people have never lost sight of the supreme object, written into the constitution in the beginning, "the enlargement of the Redeemer's Kingdom," and that has been the secret of the increase in the number of churches and the constantly increasing giving toward our Baptist work in general.

The colored population of Washington is about one-fourth of the total number. All the denominations are represented among them, the Baptists probably being the strongest of all, having 72 churches. The colored Baptists manage their own affairs without any direction from our white churches, and have on the whole a very promising church life.

Long pastorates are characteristic of Washington churches. Dr. Obadiah Brown was at the First Church 45 years; Dr. Samuel H. Greene at Calvary 41 years; Dr. Meador at Fifth Church 46 years; Dr. Muir at Temple 35 years; while Rev. E. Hez Swem has had three pastorates in Washington covering a period of 35 years; Rev. James W. Many has been with the East Washington Heights Church 28 years and is still going strong; Rev. Hugh T. Stevenson has had pastorates covering 25 years; Rev. John C. Ball has been at Metropolitan Church 21 years; and Rev. F. W. Johnson at Grace Church 19 years. Dr. John E. Briggs, already at Fifth Church 16 years, bids fair to equal the record of Dr. Meador, his famous predecessor. Dr. Henry W. O. Millington, Executive Secretary of the Columbia Association, was with the Brookland Church 16 years, while Dr. E. E. Richardson has had a fruitful pastorate of 13 years at Congress Heights, and Dr. Gove G. Johnson

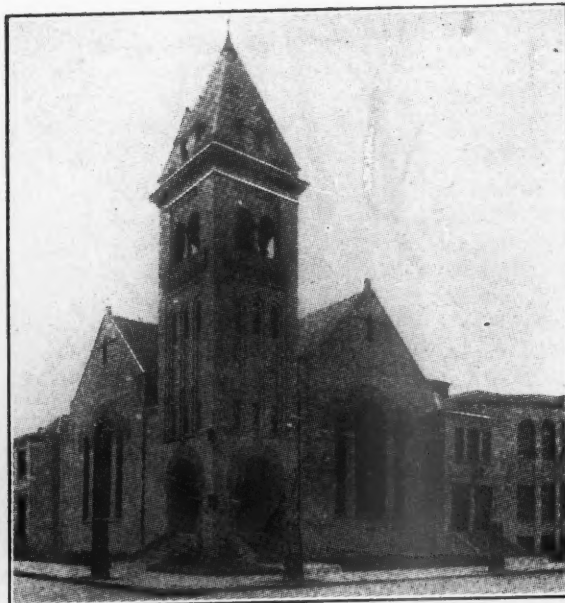
has been making a great record at Immanuel through a period of 12 years. Dr. Muir is now acting as pastor-at-large, and serving as Chaplain of the United States Senate.

Dr. W. S. Abernethy, who succeeded Dr. Greene at Calvary Church, is adding to the reputation which he had already made before coming to Washington. Calvary Church is our great Baptist asset, known everywhere and so manifold in its activities as to touch our city life at all points. Dr. Samuel J. Porter is prosecuting a strong ministry at the First Church. This Church occupies an exceedingly fine location on Sixteenth Street, in the midst of the foreign legations and our most exclusive people. It performs a most valuable service for our denomination in an environment that is not easily cultivated in our ordinary Baptist life. The Second Church is blessed in the pastoral care of Rev. E. C. Primm. This church has purchased a lot north of its present location, at Lincoln Park, close by the Eastern High School. It is developing a Sunday school on the new site, in the expectation of eventually moving its whole work to that point. Rev. C. B. Austin is attracting large audiences at the West Washington Church, which ministers not alone to a District of Columbia constituency, but also to a large population across the river in Virginia. The Kendall Church is accomplishing many good things under the leadership of Rev. C. P. Ryland, and has recently remodeled its house of worship with particular reference to the needs of the Sunday school. The church at Hyattsville is developing finely since the coming of Rev. Dr. B. P. Robertson a year ago. It is just over the line in Maryland, and the pastor has recently opened a Sunday school in a community called College Park, close by the Maryland State University. Rev. Henry J. Smith is adding largely to the excellent reputation of the Petworth Church, which was organized twelve years ago, and now has a property worth over \$100,000, practically free from debt. Rev. O. O. Dietz,



CALVARY BAPTIST CHURCH

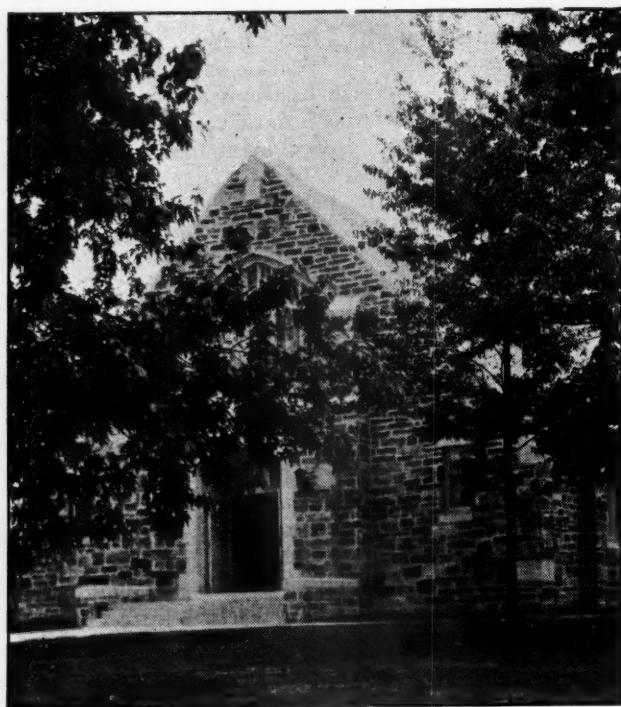
The Late President, W. G. Harding, Worshipped Here Regularly Until His Death



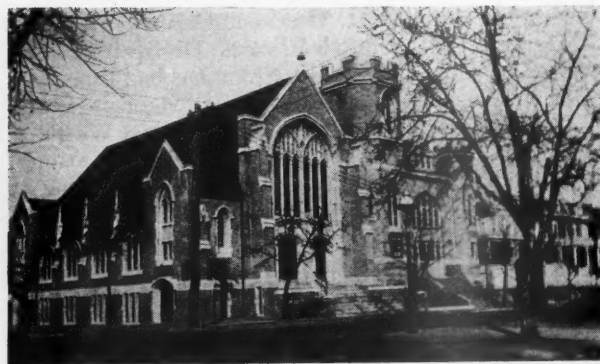
TEMPLE BAPTIST CHURCH



WEST WASHINGTON BAPTIST CHURCH



TAKOMA PARK BAPTIST CHURCH



PETWORTH BAPTIST CHURCH

FIVE OF THE BAPTIST CHURCHES IN WASHINGTON



THE WHITE HOUSE FROM THE SOUTH FRONT

Th. D., is developing ambitious plans for the future of the Brookland Church. The Temple Church, which has had a long record of usefulness, is being well led by Rev. T. O. Jones, who is serving as acting-pastor since Dr. Muir's resignation. Mr. Jones makes a strong appeal to the young people. Our Italian Church is the first evangelical organization of that nationality in this country to assume real independence, and it has done this under the able leadership of the Rev. M. C. Marsegia. Rev. H. M. Lawson has grappled so diligently with the undertakings at the Maryland Avenue Church that he is at present broken in health. His friends in the church are praying for his speedy recovery.

We have a number of missionary churches, though in some cases that term hardly describes the situation. Some of these are only missionary in name, in the sense that they have been recently organized and are being aided temporarily by the Association. The Immanuel Church, now called the National Baptist Memorial, was formerly one of these, and some in our present list may be expected speedily to leap forth into the same prosperous life as that which has always characterized the Immanuel interest. These churches are all supplied with pastors and are being wisely and hopefully led. The Takoma Park Church is under the care of Rev. William E. La Rue, and is constantly taking on new strength. Rev. Edward O. Clark is at the Chevy Chase Church, where an excellent building has been recently dedicated. Rev. Charles VanDerLinden is at the Anacostia Church where he is coping bravely with a difficult situation. Rev. W. J. Hubbard is bringing things to pass at the Fountain Memorial Church, and the prospect for self-support is looming into view. Rev. Newton M. Simmonds has recently begun work at the Highlands Church, where we have one of the greatest fields in our city, and it is expected that under his leadership this organization will soon be one of our strongest and best churches. Rev. Oswald B. Falls has just taken charge of the Wisconsin Avenue Church, with every prospect of a notable pastorate. Rev. Stephen Cunliffe is at the Silver Spring Church, one of our newest and most thriving interests. Rev. Virgil M. Hobbs is at the Wilson Avenue Church, and is meeting with especial success in the Sunday school.

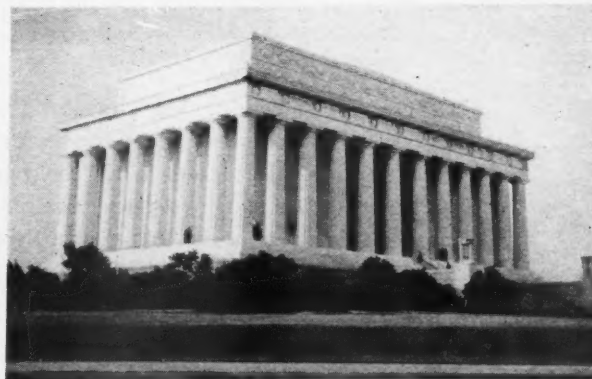
In addition to the churches we have two homes—the Baptist Home for Aged Women and the Baptist Home for Children. The former has been in existence since 1888, while the latter was organized in 1915. Two years ago the Association received a gift of \$5,000 toward the establishment of a Home for Aged Men, and that gift has been supplemented by other donations, so that

definite steps will shortly be taken looking toward such a development. The Orphanage began without a dollar, yet in the brief period of its existence it has gathered a financial value in property and cash of over \$200,000. A farm of 140 acres was purchased a year ago, just over the line in Maryland, beyond the northwest section of the city. The Children's Home will be moved from its present location in Brookland, and developed on this farm according to the cottage plan now in such great favor in similar institutions. A Baptist Hospital is a feature of our Associational program.

Since the opening of Baptist Headquarters four years ago our Association has gained a great strategic advantage in the rapidly growing northwestern portion of the city. Three new churches in that section will guarantee a Baptist advantage in church life in all the years to come. Eight other needy fields are calling for occupancy before our denomination can be said to be properly represented in the National Capital. We shall not rest until this work is done. One of our most ambitious and diligent leaders in this advance movement is Dr. William Allen Wilbur, Dean of Columbia College of George Washington University. He has been chairman of the Executive Committee of our Association ever since that Committee was organized.

The District of Columbia constitutes a neutral zone as between the North and South. That fact has presented a very trying problem in our Baptist life. Until seven years ago some of our churches were regarded as Northern and others Southern, while some were neutral. It was impossible to develop a real denominational program under such circumstances, and the result was confusion and division in our Baptist ranks. In 1919 we decided upon a Baptist Program, the great feature of which was a Unified Budget, and ever since then our benevolences have been divided into three parts, one part has been retained for our local needs, and the balance has been divided equally between the North and South. By this arrangement, all our churches are connected with both Conventions, and in the matter of giving each Convention receives more than twice the amount received under the former arrangement. The new scheme has also developed a different atmosphere in our pastoral and church fellowship, and has made possible a forward movement which otherwise could never have been brought about.

The Baptists of Washington extend cordial greetings to all Northern Baptists and they unite in the prayer that the Convention may be of rich spiritual blessing.



THE LINCOLN MEMORIAL AT WASHINGTON, D. C.



Prayers

O God, the Author of peace and Lover of Concord, grant unto us to be so firmly established in the love of Thyself, that no trials whatsoever may be able to part us from Thee. Amen.

ROMAN BREVARY.

Almighty God, Maker of heaven and earth, Giver of light and life, so teach us those things which belong to the heavenly kingdom, and those duties which are of the earth, that we, stirred by the light and life of the peace of God, may be enabled faithfully to do the things committed to us, looking ever unto Thee for light and life, that, being lifted above ourselves, the life of God in the soul of man may be ours, and the peace of God, which passeth all understanding, may then keep our hearts and minds, through Jesus Christ our Lord. Amen.

GEORGE DAWSON.

Oh, give me light to see, a heart to close with, and power to do Thy will, O God. Amen.

THOMAS WILSON, 1663-1775.

Our Scripture Lesson

If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7:17.

I have been struck by seeing how favorite a text that has become in our day. Many and many a soul has found that that was indeed the message that it needed. Turning away from vain disputes of words, leaving theological subtleties alone, just trying to turn what it knew of Christ into a life, it has found that it has become assured of His divinity, sure that His doctrine was of God. Such souls have not found that the thousand curious questions of theology were answered, and all the mystery rolled away out of the sky of truth. Christ did not promise that. But they have found what He did promise: that coming near to Him in obedience, they

have been made sure of the true divinity that was in Him and in the teachings that He gave.

It is like all Christ's teachings—one utterance of an essential universal truth. Everywhere the flower of obedience is intelligence. Obey Jesus with cordial loyalty and you will understand Jesus. Not by studying Him, but by doing His will, shall you learn how divine He is. Obedience completes itself in understanding.

—PHILLIPS BROOKS.

True Greatness

(Lines suggested by a sermon by the writer's pastor)

'Tis not the Present which can judge of any man
How great he is.

Like pebbles in a lake, whose ripples spread
Till watchers cease to look,

So Man, thrust into Life, expands adown the years,
And Time awards his crown or cries his doom.

Wilt thou behold the Christ? Three crosses stand aloft,
The center His.

Great Roman power and shrewd Sanhedrin might
Have crucified Him there.

His life a failure seems—his closest friends have fled.
And naught, save woman-love, dares claim him then.
But did He fail? All down the ages trace the change
His life did bring.

Childhood is saved and womanhood set free
And great men everywhere

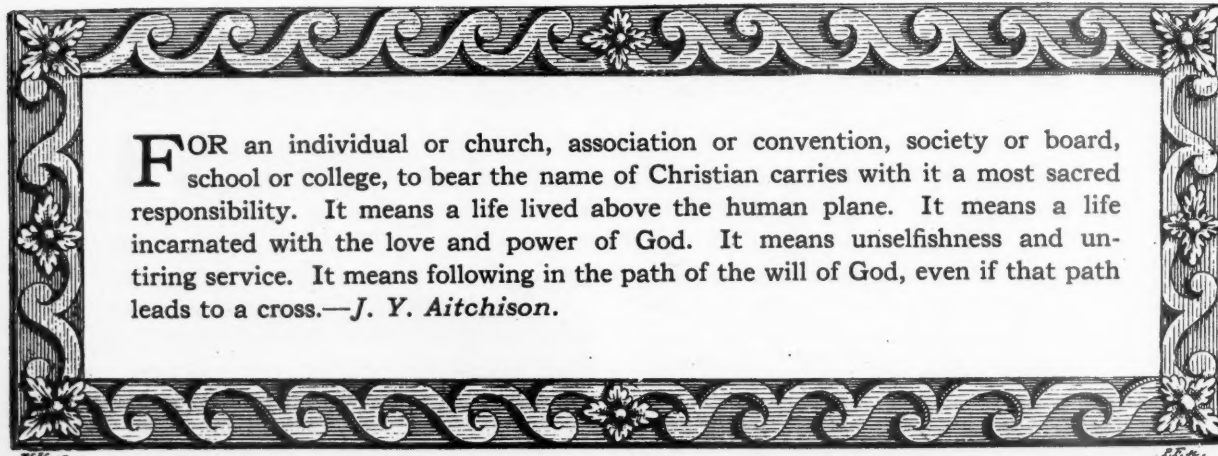
Acclaim Him as their Lord and test their lives by His.
Where now the Roman power and jealous Jew?

So Time points out the truth: no loyal soul need fear
The present day.

Let the Eternal values sway thy life,
Not gold or worldly fame.

All joys, all griefs, yea, e'en perchance a Cross,
Some Easter morn will prove their worth to thee.

—Edith D. Conklin.



FOR an individual or church, association or convention, society or board, school or college, to bear the name of Christian carries with it a most sacred responsibility. It means a life lived above the human plane. It means a life incarnated with the love and power of God. It means unselfishness and untiring service. It means following in the path of the will of God, even if that path leads to a cross.—J. Y. Aitchison.

Baptist Leaders Pay Tribute to Dr. J. Y. Aitchison

*THE DIRECTOR OF THE NEW WORLD MOVEMENT DIED SUDDENLY
IN CHICAGO ON MARCH 15, 1926*

A Colleague's Tribute

BY W. H. BOWLER, D.D.

The telegram announcing the death of Dr. Aitchison was placed in my hands. I started to read it, and as its contents first broke upon my mind I was stunned. Then, as I began to collect my thoughts, I found myself under the influence of two conflicting emotions. One was deep sorrow over the sense of my personal loss in being denied further association with one of the best friends I ever had and further counsel and advice from so wise a friend. The other was rejoicing and gratification over the fact that such a life and character had been given to the world for fifty-seven years, and that the denomination had been given such a leader and guide to direct it during its most trying experience of reorganization and during its most triumphant achievement. Akin to this emotion was a feeling of exultation because a great soul and leader in the Kingdom had come to the time of his coronation. Instinctively I visualized the heavenly crowning of this great departed leader.

During the first three years of the New World Movement I served as a western field worker for the General Board of Promotion, under the leadership of Dr. Aitchison. During the last two years of the Movement I was intimately associated with him in the New York office. During the former period I learned to honor and respect him. During the latter period I learned to love him. Almost daily we were associated together in conference and consultation regarding plans and work. It was in this close association that I discovered what a great soul Dr. Aitchison was. Not at any time or under any circumstances did I see in him anything which disappointed me in the slightest degree.

In seeking a director for the New World Movement, the denomination turned to Dr. Aitchison. He made a determined and somewhat prolonged protest against being drafted for the place of leadership, but this only made it more apparent that he was the one man whom the denomination must have. He proved himself to be a dominant leader. He commanded the forces of the denomination and directed the major activities. Yet he was so characterized by modesty and humility that the denomination thought of him, not as its director, but as its servant, and in the years to come he will be remembered as the denomination's great servant. He led his associates in a most pronounced way. He led them so effectively because he constantly consulted with them and they all felt they were having a part in developing as well as in executing plans.

Of course, it was inevitable that such a great soul, such a leader, such a servant, should capture the heart of the denomination. What a gratification it is now to recall that the denomination's love and confidence was expressed so strikingly at recent sessions of the Northern Baptist Convention. During the sessions of the Convention at Atlantic City, and also at Milwaukee, the appearance of Dr. Aitchison upon the platform was the

occasion for great outbursts of applause and protracted ovations to the beloved leader.

I must say a more intimate word. Those of us who were most closely associated with Dr. Aitchison, and were, therefore, conscious of the responsibilities he carried and of his devotion to the denominational task, are quite agreed among ourselves that he actually gave his life for the great missionary and denominational enterprise. His death was untimely from the standpoint of years. He had just reached the highest point of his efficiency and the period of life when normally he would have been of greatest use as a Kingdom leader, but his body was so overtaxed by the terrific strain of denominational responsibilities that it was unable longer to function. In the thinking of some of us, therefore, his name deserves a place on the roll of Christian-martyrs.

A Comrade's Tribute

BY W. C. BITTING, D.D.

Many of us in our thoughts of Dr. Aitchison had in the background of our consciousness his Johannine disposition. He was the incarnation of courage, an embodiment of patience, a noble example of steadfastness, a wholehearted bondservant of Jesus Christ. So long as his health permitted, he bore the heaviest burden in our denomination as the General Director of the Board of Promotion. As the Secretary of our Foreign Mission Society and in the larger realm of service to our general denominational interests, he revealed great heroism and unflinching bravery. In the dark times of his career, his childlike faith in our Heavenly Father was his strength. His unfaltering belief in the holy causes for which he stood gave him the ability to meet, face, and struggle with problems, any one of which would have crushed a weaker man spiritually. We treated him as our denominational Simon of Cyrene upon whom we laid the heavy end of our cross. His personal fidelity to Jesus Christ made him consider this burden as a high honor, to be carried like a simple Christian in his devotion to the cause of Jesus Christ. When the future shall give us a fair opportunity to appraise his worth and value to our denominational enterprises, it will be seen that none among us exceeded, if indeed any equaled the significance of his noble life. All who had contacts with him in his joyous service of bearing the cross will be larger in the dimensions of their manhood, and will be inspired by Dr. Aitchison's interpretation of the meaning of the Christian life.

A Woman Leader's Tribute

BY MRS. GEORGE W. COLEMAN

The spirit of cooperation and the broad vision which characterized Dr. Aitchison led him to see the women of our denomination as "a great host," strong in organization and initiative, giving freely of their time and strength to the work of the kingdom and, specifically, to

the work of our churches at home and abroad. He also saw that the women were not as fully enlisted in the whole denominational work as was possible and desirable. To act in obedience to the vision was to Dr. Aitchison the next step, and by asking the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society to undertake the Continuation Campaign with the objective of raising \$2,000,000 of the budget of the Board of Promotion, he took a forward step from which there has been no retreat. For while the woman's societies no longer conduct special campaigns, they have been accorded and have found an opportunity for larger service and a place in the work of the denomination unequalled in any other group of churches. Dr. Aitchison set before us the open door and asked us to enter.

What did we find Dr. Aitchison to be in the years that followed? He was our leader but always a brother. A strong and fearless leader, a loyal brother, in a common service. In both capacities there was constantly revealed the gentleness of heart and the sweetness of spirit which were so fundamentally a part of his nature. In him, courtesy and graciousness were combined in an unusual degree with strength and courage. These characteristics were not only the foundation of his leadership but they illumined all his service with the spirit and love of Christ. The thought of Dr. Aitchison is and will always be a treasured memory in our hearts.

A Pastor's Tribute

BY ROBERT A. ASHWORTH, D.D.

The four years during which it was my privilege to be Dr. Aitchison's pastor, the last years of his service in the work of the denomination, will always remain a fragrant memory. I see him still as he sat in the pew immediately in front of the pulpit, always alert, vibrant, kindly, responsive. Every thought or motion that occupied his mind was instantly reflected in his sensitive countenance, so that the preacher had the sense of continually receiving the inspiration he was attempting to impart. No pastor ever had a friend more generous, considerate, or helpful. Always over-burdened, as I thought, with the care of all the churches, and never in robust health, Dr. Aitchison had a genius for friendship, and room in his great heart for a wide diversity of interests and of people. This was a rich source of the influence which he exerted over those with whom he came into contact. He liked men and trusted them, and they responded. He was not callous to criticism and misunderstanding, but was able to possess his soul in patience. He was tactful, not through policy but by nature, and judged those with whom he differed with unfailing kindness. Many men are tactful but not forceful, or fail in courtesy where they excel in vigor; but our friend was endowed with a rare combination of both these qualities. It was the great good fortune—shall we not rather say, it was the gracious provision of divine providence—that there was available such a spirit to lead at the juncture in which he played so large a part. It was by the personality of that leader more than by any other single element, the depth of his spiritual life, his unswerving trust in his divine Master,

his persuasive optimism and courage, derived from the same source, that the forward movement of the denomination was saved from degenerating into a mere materialistic financial drive.

A Layman's Tribute

BY JAMES C. COLGATE

When we look into our lives and try to discover reasons for various actions, we often find some quiet, persistent influence for good, without which we would be more selfish, more indolent, more careless than we are. Such an influence in my own life is the friendship of Dr. Aitchison.

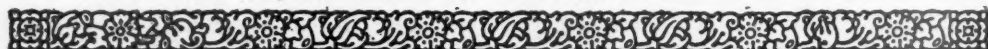
During the New World Movement, as treasurer of the General Board of Promotion, I was brought into close contact with him. Acquaintance grew into warm friendship. Our lives and experience had been along different lines, and for this reason he formed the habit of consulting me upon the many varied and often vexatious problems incident to his office as General Director. By degrees he came to look upon me as one to whom he could confide the troubles which wrought so heavily upon him and which gradually broke him down. I came to know him intimately. The more I knew him, the more I came to love and respect him. He was a man. Deeply spiritual and an earnest Christian, he was very human. The blood in his veins was red. He had a vision, a broad, bright vision of what the denomination might accomplish for the Master whom he served. Without personal ambition, he strove with his whole might to realize that vision. The attacks made upon him and the difficulties put in his way, sometimes ignorantly, often maliciously, wounded him deeply and hurt him keenly, but what hurt him most was the blindness of those who should have shared his vision and which prevented its realization. One is reminded of Kipling's lines—

"And when your goal is nearest
The end for others sought,
Watch Sloth and heathen Folly,
Bring all your hope to nought."

It was no easy thing for him to control the contempt and indignation which some of the attacks upon him and his work aroused. That he succeeded showed him to be a faithful follower of the Master he loved to serve. His triumph over himself wrought in him that character and personality which made him so beloved. It has been my fortune to be thrown in contact with many men having the responsibility of leadership in various enterprises. I remember none for whose fairness, devotion, mental integrity, patience and character I have greater respect.

To me it is a gratification that at one of the Conventions I had the opportunity of publicly expressing in his presence the respect and admiration he inspired. Dr. Aitchison, elected to a denominational position he did not want, served to the best of his ability and the full measure of his physical strength. He never recovered from the strain, and his untimely death can be directly traced to his untiring devotion to his duty.

Dear friend, your sacrifice was not in vain, your vision will yet come true.



Missions in Pictures

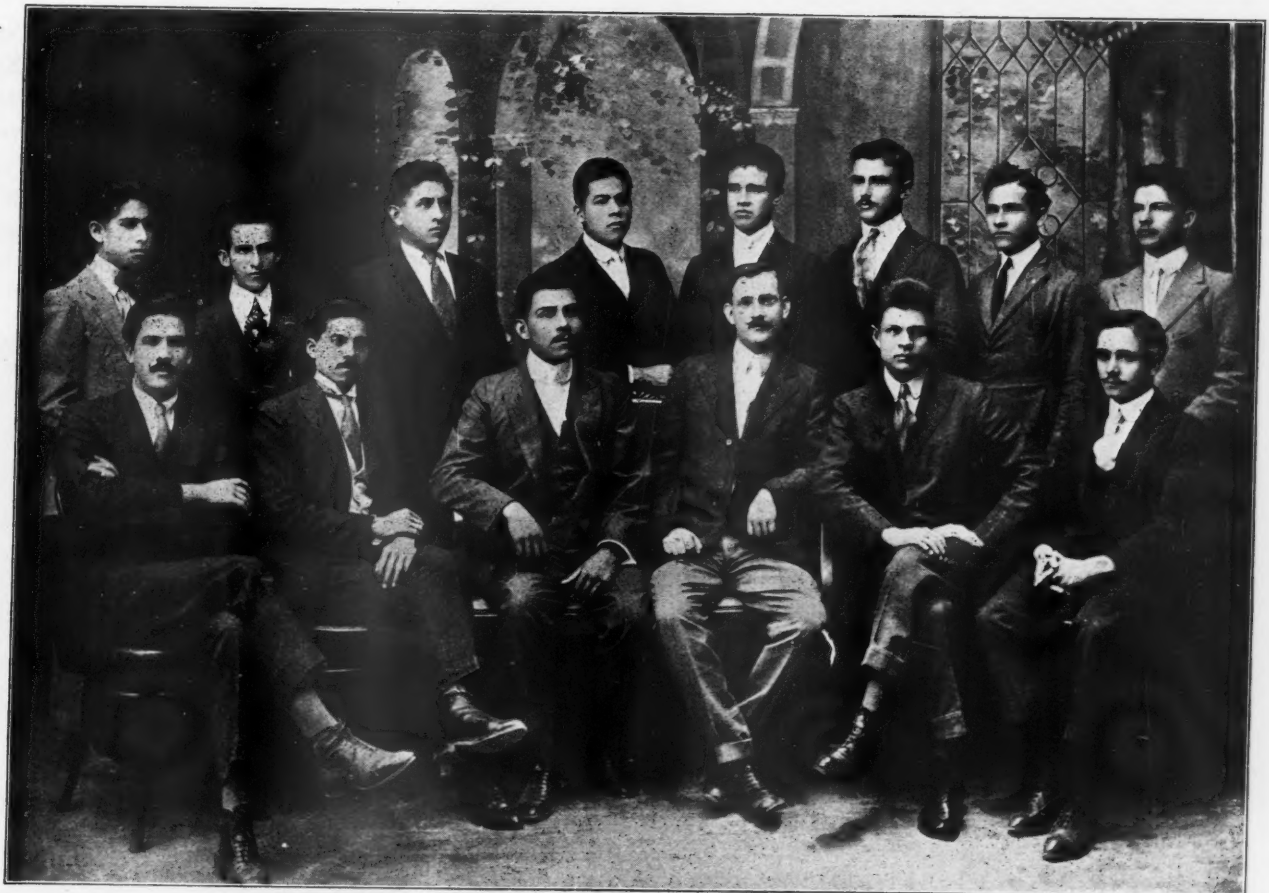
A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD



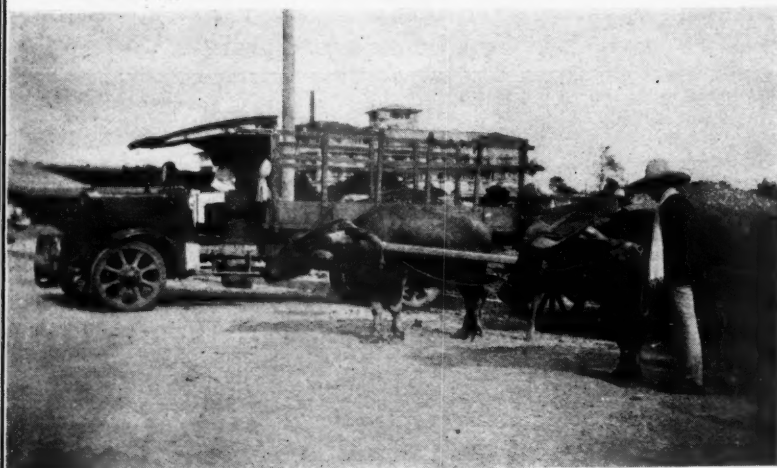
AN ARMENIAN BOY IN THE UNITED STATES



"WOOD TICK," A PRYOR CROW INDIAN

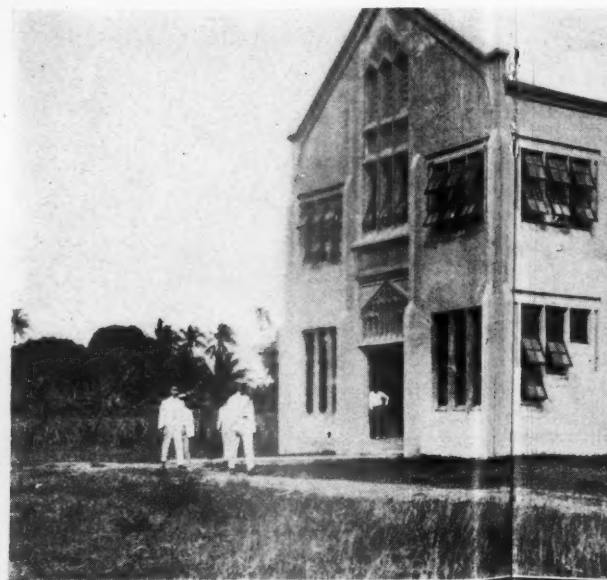


A GROUP OF STUDENTS IN THE MEXICAN BAPTIST THEOLOGICAL SEMINARY



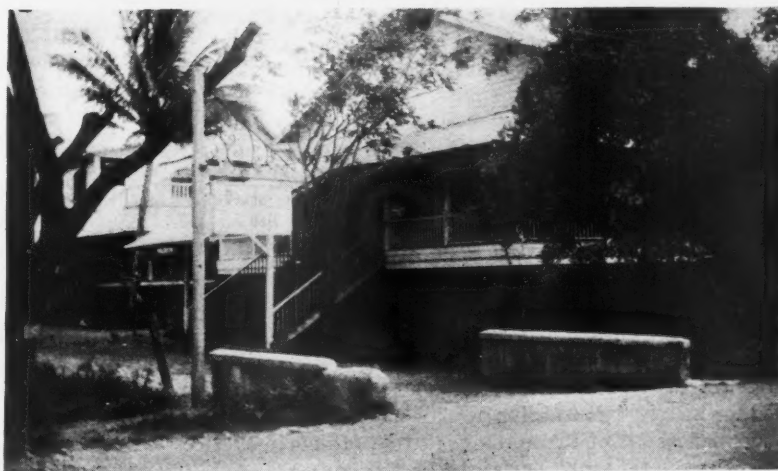
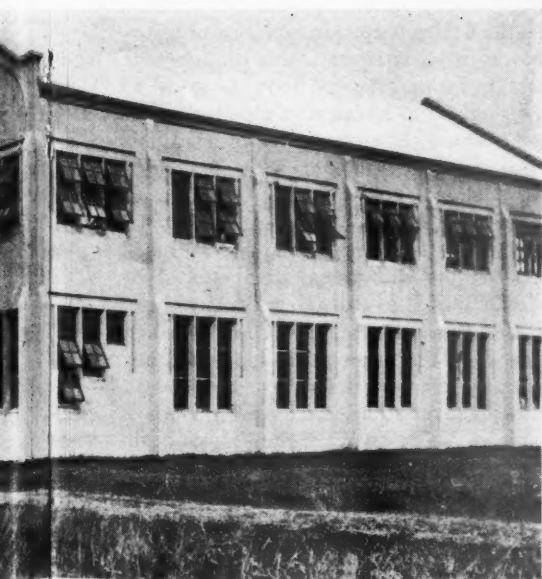
PHOTOGRAPHS FROM THE PH

Climbing a Palm Tree After Cocoanuts; Señora Dr. Lerrigo Twenty Years Ago; Elinos Virginia and Missionary F. H. Rose; Señor Rufius Innocencio, Pastor; Girl at the Loom Weaving Native Cloth; The Cathedral with the Modern Motor Truck; A Roman Catholic Evangelistic Institute; The New Dormitory at Entero, and Ancient and Modern Freight Transportation; Entero, Showing the Doane Hall Institute





THE PHILIPPINE ISLANDS
 nuts; Señora Andrea Innocencio, Baptized by
 s Virginia and Weston Dartlett, Daughters of
 Innocencio, Pastor of the Capiz Church; Filipino
 loth; The Caribou-drawn Cart Still Competes
 Roman Catholic Imitation of the Doane Hall
 ormitory at the Central Philippine College;
 ortation; Entrance to the Compound at Ren-
 tute





THE WORLD HORIZON

The Religious Situation in Mexico

Last month we cautioned our readers against taking too seriously the Roman Catholic propaganda regarding religious persecution and outrages in Mexico. Roman Catholic hierarchs and the Knights of Columbus have made a continuous outcry, and Roman Catholic congressmen have done their best to obtain congressional or executive interference, demanding that the government sever relations. A Roman bishop in Mexico has ordered his people to disobey and defy the law of the land, telling them that the law of the church is superior and is to be obeyed. And going a step farther, *America*, a leading Catholic paper of this country, in its issue of February 27, makes this insinuating and false statement:

"In all this witches' cauldron of pillage and destruction there has been a strong flavor of Protestant seasoning. Protestant missionaries have before this been eager to lend their aid to revolution in the hope of being able to reap a harvest from the seeds of dissension thus sown, and the liberal revolutionaries have always been eager to seek such an alliance for the valuable assistance it has given in propaganda among Americans, and influence at Washington. For the Mexican liberals, believing that the American people are Protestant, and by that token anxious to aid any attempt to destroy the Catholic Church, have used the Protestant churches, Protestant preachers, Protestant missionaries, the American people, and the American Government, to pull their political chestnuts out of the revolutionary fire."

But as we intimated last month, there are two sides to this as to every question. Let us look now at the side of the Mexican Government, as presented frankly by Albert Tejada, Secretary of the Interior in the Mexican cabinet, to a correspondent of the *New York Times*, sent by special cable to that paper and printed in its issue of February 28. He gives some facts which, we feel sure, will be news to our people, though they will not surprise those who have had occasion to become familiar with Roman Catholic dominance with Spanish priests in control, in Cuba and the South American republics. Until the facts are refuted, our readers will be right in thinking that the Mexican Government has good reason to rid itself of the incubus of a foreign priesthood that has fastened intolerable burdens of superstition and resultant fees of penance upon a helpless peasantry. The statement follows:

THE GOVERNMENT'S PROBLEM

Albert Tejada, Secretary of the Interior, declared today that the present religious problem in Mexico, particularly the Catholic question, was not understood in the United States.

"There you have a religious movement that dedicates itself to religion, but here we have an unscrupulous group of foreign priests who are devoting their time to further feeling against the present Government," he said in an interview with the *New York Times* correspondent. "This group of priests has tried for many years to bring Mexico under the influence of the foreign power of Rome; that is to say, to make Mexico subservient to the ambitions of the Pope.

"This is not the first time. The movement started with Iturbide. Then General Santa Ana became a traitor to his country through the influence of Catholic priests. Later it looked for and found an instrument in Maximilian, who became Emperor with the backing of the Catholic Church.

"The priests are trying again to become a political power. They are not content to devote their time to religion, but are trying through preaching to their followers to develop an anti-Government agitation. This is dangerous for the plans of the present Government, which is trying to unite all classes of Mexicans. Mexico has fought bitterly in the past against the Roman influence. We have had cruel wars, brother against brother, in order to break the hold of the foreign priests in Mexico."

Asked what the Church had accomplished in Mexico, Señor Tejada replied: "Nothing—except to extract money from its poor followers, money which is sent abroad, and slowly to take over the properties of its ignorant followers to such an extent that at one time the Church was a greater land-owner than the National Government."

OPPRESSIVE SUPERSTITIONS

Regarding the educational work of the Church, Señor Tejada said:

"The education that the Church has given to the Indian has been one that has kept the Indian from developing by forcing him to believe in miracles. Even in this enlightened day you may see Indian farmers who refuse to start spring planting until the priests bless the ground. The farmers lose much time until they can rake up enough money to pay the priests to bless the coming crops.

"Again, when the season is short of rain, what happens? The priests, after gathering fat fees, form processions carrying images to the fields, where the mere passage of the idols, according to the teachings of the priests, will bring forth rain.

"All this has caused the Indian to remain in a state of ignorance and has kept down his initiative, as, with the constant teaching of the priests, the farmers depend upon the so-called miracles to get their crops and to have rains, etc., instead of starting irrigation works that would insure water in all seasons.

"Again, our people are kept in ignorance and are taught to believe the word of the foreign priest that the Church exercises its power over the weather and soil, etc., and they sit with hands folded until the priest has collected enough funds to permit the farmers to work rather than get better seeds and learn to use modern methods in order to get better crops.

"Another reason is that the priests keep their followers in a state of ignorance, as when they become enlightened they begin to ask questions and then the priests lose their power over their followers. When questions are asked, the whole false fabric comes to pieces, the revenues of the Church begin to lighten and the Church begins to fall.

MERELY LAW ENFORCEMENT

"The present Government has determined that when laws are enacted and form a part of the Constitution they must be

obeyed and cannot be thrown aside except through new legislation. The laws which govern the Church are part of the Federal Constitution, and all officials have sworn to obey the laws and to see that the laws are obeyed.

"As for the complaints of the foreign priests that the laws are harsh, they have no complaint, as they are now violating the laws when they are preaching in Mexico. The priests are frankly violating the laws and when the laws are made effective they can not complain if they are punished. The cries that outrages are being committed are nothing else than attempts by the Catholics to shift the responsibility of law-breaking. The Catholic Church in Mexico is not a religious institution but is purely political and again it is trying to become a political factor in spite of the fact that churches are only supposed to devote their time to religious functions.

"In the United States you have no church problem as yet, but there may come a time when the Church will become powerful enough to try to dominate and become a political factor. Then you Americans will see what it means to have a foreign-controlled, religious, political power become a leading factor in the political life of your country. This factor is against modern progress and only prevents people from advancing, and from finding out the truth, because, when people begin to think and inquire, then sham religious political organizations fail."

A Strong Corroboration

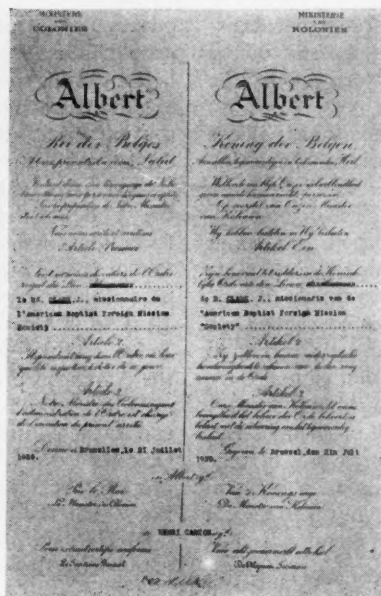
This statement by Señor Tejada is strongly corroborated by Dr. Andres Osuna, of Mexico City, who is now visiting this country for the purpose of letting our people know the true condition of affairs in Mexico. At the invitation of our Home Mission Society he presented the matter to a company representing our home mission agencies, and later told the editor that he agreed with the Secretary of the Interior, who is a fair-minded man. Dr. Osuna has had much political experience and is highly regarded by the present officials of the Mexican Government. He holds a degree from an American university, was formerly governor of Tamaulipas, in which the port of Tampico is located; later Assistant Minister of Education; and has for the past three or four years been secretary of the interdenominational organization representing the evangelical missions. He is a member of the Southern Methodist Church, a patriotic Mexican who believes that the Christians of Mexico should be law abiding citizens and prove themselves worthy of the confidence of the rulers. This the Protestants have done, he asserts, and that the Roman Catholic hierarchy has done the opposite is the cause of the determination of the present administration to enforce rigidly the constitution and rid the country of Spanish priest domination. Granting that the present constitution has some faulty wording, he explains that every article in it was drafted to meet local problems, and that the laws restricting religion were the outcome of the effort to make Mexico a democracy instead of a priest-ruled autocracy in which the church was superior to the state. The Roman hierarchy is always trying to gain and keep political control, while the Protestants believe in separation of church and state. It was to maintain control that the hierarchy, which could not be sure of the native priests, brought in Spanish priests so as to have a majority, relegating the native priests largely to the rural districts and poor churches. The best positions were given to the Spanish clergy, who cared nothing for Mexico, but only to emphasize loyalty to the Popes. There was a financial reason, too, for excluding the foreign clergy. They used the rich churches to raise money for the Pope, and sent 7,000,000

pesos annually to Rome—something which the Mexican people naturally did not like, since they needed the money at home. Add the fomenting of revolution by the Roman hierarchy whenever a government ventured to oppose its control, and it was plain, he said, that any government which expected to survive and overcome revolution must deal severely with its enemy. That is the real explanation of what the Calles Government is undertaking. Of course the Protestants suffer restrictions also, but they are willing to do this as good citizens and because they realize what the purpose of the government is in behalf of the whole people. Their attitude is thoroughly appreciated by the administration. There is no religious persecution, he declared positively, and the American people should understand this. The enforcement of the constitution is simply a sturdy effort to put an end to the political activities of the Roman Catholic Church. Of course every means is used to discredit Mexico and the propaganda is widespread. But our Protestant people should know that the highest interests of the Mexican people—the interests for which they and our Protestant work in Mexico stand—are the very interests which the present government seeks to promote. And it is a fact of large hopefulness that the Protestants, while comparatively few in contrast to the thirteen million registered Catholics claimed by the hierarchy, exert an influence out of all proportion to their numbers, and have the sympathy and quiet support of thousands of the best men of Mexico, who are nominally Catholic but with the government in opposition to the political schemes of the Church.

The Race Issue in South Africa

The race issue is acute in the states forming the Union of South Africa. The issue arises with regard to the Indians, who number 61,000 in the Union, which has 1,519,000 whites, 5,000,000 Negroes of various tribes, and 700,000 colored people of mixed blood. For some reason the whites have concluded that the Indians are undesirable aliens and must be disposed of in some way, lest they become too serious competitors in trade and influence. Two methods have been proposed seriously. One is to deport the entire Indian community. This admittedly has difficulties. For instance, two-thirds of these Indians are native-born, reaching back three generations. South Africa is their native land—where shall they be deported to? Thousands of them have never seen India. Moreover, they are peaceful, industrious and useful citizens of the places where they now are. Wholesale deportation would affront the public opinion of the world.

The second method is known as the Color Bar Bill, which segregates the Indians and puts them under severe restrictions; so severe, in fact, that in advocating the passage of the bill one member of parliament said it was intended to drive the Indians out by making their life unendurable. Regarding this bill, *The Indus*, published by the Indian Students' Union in London, says: "The endeavor to force through the Color Bar Bill in South Africa is very much to be regretted. Feeling is running very high in India over the question. The violation of the Gandhi-Smuts pledge will leave behind the impression that an understanding is out of the question when undertakings are thus lightly brushed aside according to convenience. The resolution of the Calcutta Corporation to have nothing to do with South Africans and to retaliate by excluding them, is only one proof of the tension that is prevailing." Under the Gandhi-Smuts agreement further immigration was forbidden, so that the Indian community could only grow from within itself.



REV. AND MRS. JOSEPH CLARK, KING ALBERT'S CITATION, AND THE MEDAL CONFERRED UPON BOTH MISSIONARIES

A King Commends

Knighthood in l'Ordre Royal du Lion (the Royal Order of the Lion) has been conferred upon both Rev. and Mrs. Joseph Clark by King Albert of Belgium. This honor symbolizes a government's commendation of a long and fruitful service to the people of Belgian Congo. It is a service which began in 1880, when Mr. Clark set out to help explore and open up the country from Banza Manteke to Stanley Pool, and which has taken the form, in these later years, of supervisory and literary work in a station 800 miles inland, whose church has 1,100 members. The joint ministry of the two missionaries began at Palabala in 1884, the year in which American Baptists took over the activities of the Livingstone Inland Mission. Mr. Clark was a graduate of the Glasgow Medical School and Mrs. Clark had had training as a nurse and experience as a teacher; they were prepared for the years of preaching, teaching and healing which lay ahead of them. In 1894 they were allowed to go far into the interior to establish a new mission among a cannibal people. Ikoko was for many years the site of the station, which now has a more healthful and a more accessible location at Ntongo.

Since the days when the Clarks first pitched their tent on the shore of Lake Ntumba, a few miles south of the equator, there have been vast changes in the character of the life of that region. Then, if a journey of any length were to be taken, the natives travelled only in large and well-armed companies, lest the solitary wayfarer provide his enemies with a feast; now a man from a strange land

need not fear to go afoot from one end of the colony to the other. Then only the greed and cruelty of the white man were known to the people, who had to be won with tireless love and patience; now no village is closed to the gospel, and "as soon as it is known that you are a 'man of God' eager hands grasp yours and happy, smiling faces welcome you." In those days no man of that section of Africa had ever put down his thoughts in written form, and the slow labor of finding symbols for the spoken words had to be begun; today, practically every Christian village has its primary school, the stations furnish further training and the members of the church have their printed scripture stories to read. People are being taught to build pleasant homes in an industrial school which is carried on in a well-equipped brick building, in which is generated electric power for the lighting of the mission houses. There is an extensive work for girls and women, and the fugitive, the orphaned and the enslaved, have had the special love and care of Mrs. Clark. The medical department gives over 10,000 treatments in a year and a new hospital is being erected. The station printing press turns out booklets of Bible stories as well as thousands of leaflets, letters and reports. There have been great changes since the people first had it brought to their attention "that there was a God who loved them and a Saviour who died for them." But with all that has been done the greater part of the colony is yet to be reached by Christian influence. Mr. and Mrs. Clark are eagerly looking forward to further service among the people to whose

good they have dedicated their lives.

Other Baptist missionaries who in previous years were also made *Chevaliers de l'Ordre Royal du Lion*, are Dr. A. Sims, Mr. P. Frederickson and Dr. W. H. Leslie. Dr. H. Ostrom has won a decoration which is given for medical service.

A Letter from Harriet Cooper

OF THE CHRISTIAN CENTER IN DETROIT

I thought you might like to hear a little about what our children have been doing this quarter. Early in the fall my industrial school started to make scrapbooks. These we sent at Christmas time out to the Indians. Later the girls made luncheon sets for their mothers, and the boys made shaving cases for their fathers. In a very real way my Polish Sunday school contributed this year, giving \$13



THE ENGLISH CLASS AT THE DETROIT CHRISTIAN CENTER

for their Christmas offering, while the B. Y. P. U. gave \$5. The Russian Sunday school also gave \$5. Previous to this the Polish Sunday school gave \$10 to the Golden Anniversary Fund.

During Christmas week something happened which gave us new courage. I had given my boys a little play to prepare. When it was given they all did so



THE DIRECTOR AND TEACHER AT THE DETROIT CENTER

well that they were asked to repeat it at the First Church Junior party here in Detroit. When I first saw the well-dressed children at the party, I wondered if I had done wrong in bringing them there. But the Russian boys came out on top, giving the plays better than ever before and singing the sweetest songs. More than this they headed the list in the game of giving the books of the Bible in order. I wish you could have seen their eyes as they for the first time sat down to a Christmas table spread in holiday attire.

Now I must tell you the other side of the tale. The day before this party I had called in the home of two of the boys. The parents and four little children, and two married daughters, all lived in one little house. The oldest daughter has her first child of six months in a cradle. On the top of the sewing machine was a bundle, and in looking at it I found another baby four hours old. Alex and John, two of the boys in the play, said, "Well, Miss Cooper, another boy to sleep on the floor."

A Record Kansas Church

Mrs. Len Cameron, who is our Club Manager in Gardner, Kansas, writes: "Our little church is only one of many struggling rural churches, with small membership, and as practically all the members are quite poor in worldly goods, we have to work hard and sacrifice to

keep going. But 'zeal is our watchword,' and though every pittance given represents self-denial to 80 per cent of us, albeit gladly, willingly, even joyously given, we are proud of our record and that we are known as a 'spiritual church.' There are only 25 ladies who are active resident members of our church, representing all but three families in our church, I think. There are fifteen of us subscribing for MISSIONS direct, and it will be read in four more of the homes where a relative is a subscriber. Our pastor, Dr. W. A. Seward Sharp of Kansas City, also takes MISSIONS. Do you not consider this a fine record for a church of our financial status? Our pastor was formerly a missionary to Burma, and to him should go full credit for awakening our church to an interest in missions, yet I do not believe this interest could have been sustained but for our assiduous study of MISSIONS."

Tentative Program—Northern Baptist Convention

WASHINGTON, D. C., TUESDAY, MAY 25,
TO SUNDAY MAY 30, 1926

Keynote: *Victory Through Our Lord Jesus Christ—1 Cor. 15:57*

(The important points are given, omitting details.)

TUESDAY MORNING

Welcome; Report of Executive Committee.
Keynote Address: "Our Common Denominator"—Rev. J. Whitcomb Brounger.
Convention business; Meetings of State delegations.

Bible Exposition—Rev. Frederick E. Taylor.

TUESDAY AFTERNOON

Report of Board of Education, Secretary F. W. Padelford.
Report of Commission on Social Service.
Convention business.

TUESDAY EVENING

Stereopticon Lecture.
Woman's American Baptist Foreign Mission Society.

WEDNESDAY MORNING

Mission Study Class.
Convention business.

Report on the Park Avenue Baptist Church.
Bible Exposition—Rev. F. E. Taylor.

WEDNESDAY AFTERNOON

Annual meeting of American Baptist Historical Society.
Our Baptist Papers: MISSIONS; THE BAPTIST; THE WATCHMAN-EXAMINER.
Board of Missionary Cooperation.
Report by Secretary W. H. Bowler.
Dedicatory Service Roger Williams Memorial.

WEDNESDAY EVENING

Stereopticon Lecture. Ministers and Missionaries Benefit Board.
Address: "Denominational Consciousness"—Rev. Herbert W. Virgin, Chicago.

THURSDAY MORNING

Mission Study Class.
The American Baptist Home Mission Society.
Bible Exposition—Rev. F. E. Taylor.

THURSDAY AFTERNOON

Young People's Session.
Group Conference.
College Reunions.

THURSDAY EVENING

Stereopticon Lecture.
American Baptist Publication Society.

FRIDAY MORNING

Mission Study Class.
Convention Business.
Election of Officers and other business.
Woman's American Baptist Home Mission Society.
Bible Exposition—Rev. F. E. Taylor.
Singing and Benediction.

FRIDAY AFTERNOON

American Baptist Foreign Mission Society.
Review by Chairman F. L. Anderson.
Addresses by Missionaries.
Seminary Reunions.

FRIDAY EVENING

Stereopticon Lecture.
Address by Dr. Charles E. Gilkey.
Presentation of New Out-going Missionaries.

SATURDAY MORNING

Mission Study Class.
Convention business.
Bible Exposition—Rev. F. E. Taylor.

SATURDAY AFTERNOON

Recreation and Entertainment.
Layman and Brotherhood Banquet.
Woman's Banquet.

SUNDAY MORNING

Bible Classes.
Convention Sermon—Rev. Wm. H. Geistweit.

SUNDAY AFTERNOON

Young People's Session.

SUNDAY EVENING

National Council Northern Baptist Laymen.
Address on Memorial Day.
Adjournment.



CLASSES AT THE NEGRO CHRISTIAN CENTER, DETROIT. THE ONE AT THE LEFT IS THAT OF MISS COOPER



Two Excellent Text-Books

The Second Century, by William B. Lippard, associate editor of *MISSIONS*, will rank among the real text books. By that is meant a book the material in which is so arranged that it can be studied, that makes its points clearly and in logical sequence, that conveys full and accurate information, and that in addition to all this is readable and rememberable. Mr. Lippard, as a secretary of the Foreign Mission Society, has been in position to gather the material from field sources. In charge of the "Ship of Fellowship" that was sent in 1921 to the relief of suffering peoples in Europe he came into immediate contact with the work of reconstruction. Through his recent journey to Japan, China and the Philippines, made familiar to our readers through his graphic descriptions in *MISSIONS*, he acquired an invaluable knowledge of present conditions. Thoroughly equipped, therefore, he has written a book that makes plain the history of our Baptist Foreign Mission work in the first two decades of its second century. Starting with the close of the Judson Centennial in Boston in 1914, he traces the progressive developments since that time. The chapters reveal the scope: When World Foundations were Shaken; The Long Arm of the War; In the Wake of the Storm; Building New Foundations; The Development of an Indigenous Christianity; For the Relief of Human Suffering; The Emergency of Christian Leadership; and Problems of Today.

This historical review is as interesting as it is valuable. It will give those who use it as a study book an intelligent understanding of the varied character and forms of our foreign mission work, the spirit that animates it, the difficult problems which missionaries on the field and boards at home have to meet, the victories of evangelistic, educational and medical missions, the changes that are impending and the adaptation that is imperative, and the emergent questions now demanding consideration and action. The style is direct and forceful, and appeals to the general reader as well as to the student. Here we have presented for the first time a summary of the war period and reconstruction days following which shows the conditions which our foreign mission societies had to meet, and

in which our denominational interests generally were involved.

Mr. Lippard has an instinct for the facts that are "telling," the features that are illuminating, the things the reader wants to know, and he has imparted a freshness to the narrative that sustains interest to the close. (The Judson Press; \$1 in cloth, 60c. in paper.)

* * *

The Baptist Family in Foreign Mission Fields, by Nellie S. Prescott, is one of the year's study books issued by the Department of Missionary Education. The author of this study was for many years the efficient foreign secretary of the Woman's American Baptist Foreign Mission Society and became thoroughly familiar with its problems and achievements. An intimate and extended correspondence also enabled Miss Prescott to enter into a close and important personal relationship with the missionaries. She has also been privileged to make two visits into the foreign mission fields under commission for special study, and has thrice journeyed around the world in these same interests. The testimony of the eye witness is thus added to the secretarial experience, and as a result we have within these covers a treasure house of valuable information: vivid pen sketches of missionary adventure, delightfully interspersed with human interest stories and anecdotes. The author sends to us all her letters back home, and they constitute for us a Baptist missionary memorabilia which we have been waiting for and are glad to keep.

Reading groups and study groups will find this book a real aid in the visualization of our extensive foreign mission work. "Suggestions for Knowing the Baptist Family" will be found in the back of the volume and will be an indispensable aid to students, teachers and program builders. The Department heartily recommends the use of this book in the circles of the Baptist family. The chapter headings tell of the Family in Evangelism, Medicine, Education, Training Itself to be Useful, Its Neighbors, and Letters. Women's groups will do well to plan for study classes and program meetings based on the attractive volume. (The Judson Press; \$1 in cloth, 60c in paper.) The Department deserves credit for issuing such books as these.

TWO REVIEWS BY MRS. MONTGOMERY

A new book by Robert Speer is always eagerly welcomed by those who know how sane and strong and clean is his thought. *The Unfinished Task of Foreign Missions* will not prove disappointing; it is one of his best. The book is the substance of the James Sprunt lectures delivered last year. The very first chapter is full of ozone for the discouraged; "Foreign Missions an Enterprise of Hope and Duty" is its challenging title. Considering the many perplexing problems, we are apt to forget the divine cheer that should enwrap the follower of the first great Missionary. The second chapter is a masterly survey of the economic and religious environments of India that are peculiarly baffling and discouraging to the untrained and the ill-informed. "The Christian Approach to Buddhism" lays its scene for the most part in Siam and is fairly gleaming with fresh material gathered at first hand in that fascinating country by Dr. Speer. "The Most Open Door to Islam" shows up a new opening into the very heart of Islam that has disclosed itself since he war. To many this will prove the most inspiring chapter of all. Throughout the book Dr. Speer illuminates every chapter with illustrations gathered out of his personal experiences in the various fields. (Fleming H. Revell Co.; \$2.75.)

The Task in Japan, by A. K. Reischauer, is another important contribution to Foreign Mission literature. This veteran missionary out of his ripe knowledge and experience has contributed greatly to a better understanding between the two nations. Two of the strongest chapters are those that set before us the elements in the native religions of Japan that are assets in our presentation of Christian truth and those that are hindrances. The final chapter, "The Status of Christianity," should be read by every true friend of Japanese Missions. It is both sobering and stimulating—it drives one to his knees. (Revell; \$1.50.)

OTHER GOOD BOOKS

The Hidden Years, by John Oxenham, is in many ways a remarkable work. It assumes to tell the life story of Jesus during those years concerning which the Scriptures are silent, and does this through the fictitious character of the most intimate boy friend. The author is a poet, of vivid imagination, and a reverent student of the life and teachings and times he pictures so realistically. The subject is treated with rare delicacy and fineness, and with the charm

(Continued on page 320)

Board of Missionary Cooperation

One Definite Purpose

This is an occasion when the forward look must have emphasis, because so far as results expressed in terms of denominational finance are concerned, we never know accurately at the moment of beginning a new year how well or ill we have done in the year just ended. We do know that in respect to those things which are not to be expressed statistically we have such proofs of progress as cannot fail to have a good effect on the work that is planned for the fiscal year 1926-27. As for finances in detail, they will have to wait for another issue of MISSIONS.

The time has come when it is desirable to set before the denomination as a definite clearly visioned purpose the plan which the Board of Missionary Cooperation has had in mind from the first year of its existence, and which took such form in the fiscal year 1925-26 that it is already, in fact, the dominating element in the work that the Board is carrying on. That plan is the concentration of all our forces upon a maximum, sustained effort to do three related things which in reality constitute three necessary and successive steps to a single objective:

Induce every church to accept an adequate quota indicating the measure of its responsibility in respect to the Unified Budget; bring about the adoption by every church of a well prepared Every Member Plan, whereby pledges insuring payment of the quota may be obtained; introduce follow-up methods which will result in the missionary funds so pledged being punctually collected and forwarded, one-twelfth of the year's quota every month.

Throughout the past year all that the Board and its staff have done has contributed, directly or indirectly, to the general aim outlined above. This does not mean that methods and the formulæ of organization have been or will be advocated without regard to those conditions which must accompany any plan if it is to be effective and stand the test of time. The Board is well aware of the principle involved in the statement of an economist who said of cooperative marketing that one factor necessary to make cooperation a really effective technique "is a social ethic in the rural community which generates loyalty to cooperation at all cost." Likewise there

must be in the church members an understanding that sees in the Every Member Plan something more than a form of procedure comparable to the forms of business common to civil life.

We need to take a standpoint where we view this whole matter as a phase of religious life and not permit it, simply because money is being talked about, to be considered apart from spiritual motives. It makes a difference if you look upon the Every Member Plan—or any plan, for that matter—as an expression of the will to serve Christ, a tested and approved means of increasing the effective strength of a Christian host. It will make no difference, so far as results are concerned, what kind of a plan is presented to the person whose mind is closed to every form of moral obligation that does not bear some relation to his own immediate personal concerns.

No straight-thinking Christian of experience in denominational work is likely to attach more weight to the method than to the spirit in which the solution of our missionary problem is undertaken. What can be said of the Every Member Plan is that it goes to the root of the matter. It represents the matured experience not only of Baptists but of men of national and international standing in the leadership of other denominations. Its contemplated enlistment in fact of the whole of a church membership which in large part, as we all know, is now but nominal, is the very rock-bottom of sound procedure. Moreover the plan cannot be made effective without helping the local church in its local field quite as much as it helps missions. The two phases of Christian interest are indissolubly connected, for we know now, more accurately than in any previous period of Baptist experience, that a church devoid of a strong missionary spirit is a church of stationary or waning influence in its own community.

More will be heard of all this, both at the Washington Convention and afterwards. The Board of Missionary Cooperation has not chosen a way that seemed easy but one that gives every assurance of being certain. We shall need the help of every Northern Baptist who is willing to aid us in building upon a solid foundation, and we shall need that help for a long time to come, for this is going to be a steady, earnest recruiting of

followers of Christ who are willing to give a definite character to their enlistment under His banner, and to make its term for life.

Just to enable the reader to apply these considerations in home territory, here is a question: Did your church accept a quota in the fiscal year lately ended, and if it did was the quota fully paid by April 30th?

Success of the Brougner Meetings

Dr. Brougner closed his series of "Play Ball" addresses in Oregon on April 5th, after visiting 90 centers in the Northern Convention. He not only addressed mass meetings in these centers but also conducted ministers' conferences in a number of places. The attendance at the mass meetings was uniformly good, according to reports made by the local chairmen, varying from 50 or 600 to over 3,000 in the larger cities. His address was broadcast twice, once from Oakland, California, and once from Salt Lake City, Utah.

Throughout the entire period of his tour, letters and reports have been coming into the Board every day, which show beyond the shadow of a doubt the value which his services have been to the denominational program this year. Here are some expressions from the local chairmen:

"The meeting will have lasting effect on this part of the state and increase the giving of time, talent and money."

"Inspired to charity and loyalty; promoted understanding; encouraged zeal; made big things look big and small things small."

"Pastors from all over the state are enthusiastic over the high spiritual note struck. Brougner did a big piece of work."

"Helped us to consider unitedly the denominational program. Is bound to result in greater missionary giving."

"A source of inspiration. Increased sense of responsibility."

"Everybody thrilled and blessed."

"Stirred up a lot of people who were weak in denominational loyalty."

"In money, a gain; in life, beyond estimate. Everyone high in praise"

"Hearty enthusiasm for the missionary program shown since."

In a good many of the centers covered by Dr. Brougner, follow-up committees were organized to translate the enthusiasm aroused by his talk into actual accomplishment, and to carry the message into parts of the state not covered by the mass meetings. In this way, the "Play Ball" spirit has penetrated into all corners of the Northern Convention.



FROM THE WORLD FIELDS



THE GOLAGHAT ASSOCIATION has put up a church building at Moriani, in order that the people there, and especially the railroad men, may have a decent place in which to worship. This association supports 11 evangelists and handles the expenses incurred during the Bible Conference when about 200 people must be entertained. It recently gave over 200 rupees to help erect a school building for girls. At its last meeting it gave free entertainment to 900 people. There were 191 baptisms last year, although September, when Rev. O. L. Swanson returned from furlough, was the end of a seventeen months' period without missionary help.

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THE ANNUAL PASTORS' and Workers' Institute which closed near the end of January in Iloilo had a fine attendance and was a great success. An ordination service was held at the close. Three men were ordained, all of whom were from the Capiz field.

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REV. J. G. BRENDALL, who as a young man offered his services willingly for the cause of Christ on Indian fields, passed away at his home in California last February after a lifetime spent in behalf of the red men of Oklahoma and California. The record of his labors is known to many outside of the Baptist fold, including church workers and Government officials. He will be remembered best perhaps as the "Apostle to the Mono." The influence of his selfless living and the result of his work will abide.

☆☆☆

DR. A. RAY PETTY, whose labors as pastor of the Judson Memorial Church and Health Center, New York, were productive of far-reaching results, has resigned his joint commission as missionary of the New York City Mission Society and the Home Mission Society to become the successor of the late Dr. Russell Conwell, pastor of Grace Temple Church, Philadelphia.

☆☆☆

DURING THE PAST year, 239 villages in the Ongole district were visited by Miss Kelly and her two Bible women, and two preachers. A hearty welcome was given

them everywhere. "The people," says Miss Kelly, "were not only glad to see us, but listened gladly to the messages we brought them. We were invited freely to their homes and were often asked to partake of food. Things are coming our way as we never imagined a few years ago. Even the non-Christian men of influence are kindly disposed towards our Mission and its work."

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IN SOUTH INDIA last year 1,004 people were baptized. In January, 51 more were ready to start the record for the new year.

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OF THE 30 baptisms on the Santal field in Bengal-Orissa last year, 26 were in the school at Bhipmore.

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MR. GEORGE E. MERRILL was the delegate of the Home Mission Society at the meeting of the International Council of Religious Education in Birmingham, Alabama, April 12 to 19.

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Five Mexican converts from Katherine House, Indiana Harbor, were baptized recently.

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THE CHILDREN'S CHURCH at the Olivet Church of Chicago is so crowded that the children stand around the sides. One Sunday recently there were 286, with chairs for only 235. More room is what they need.

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UNGKUNG STATION, South China, had 37 baptisms during the past year. Rev. George W. Lewis writes: "We have been very fortunate here and in all of our inland stations that the local people have been so friendly. We have also a further reason for rejoicing because the troops located here have been very friendly also. Almost every Sunday, a number of officers and private soldiers attend the church services and do not hesitate to let it be known that they are Christians."

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THOUGH GOALPARA, Assam, has no resident missionary and had no visit from any missionary during the past year, its Christian people are at work. Rev. A. C.

Bowers reports that there were 300 baptisms.

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REV. HARRY H. TREAT, the Home Mission Society's missionary to the Kiowa Indians, is Chairman of the Indian Missionary Committee that sent a letter recently to Commissioner Burke, Senators Harreld and Pine, and Congressman Thomas, petitioning for three new units to the Kiowa Indian Agency Hospital at Lawton, Oklahoma, and for a home for aged, homeless and indigent Indians.

☆☆☆

DR. BRUCE KINNEY, director of Indian work, assisted Religious Director Linnquist in a week of special evangelistic meetings at Haskell Institute, beginning March 20th. Letters were sent to pastors of Indian churches having boys and girls in this great school to be much in prayer for the meetings.

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THRONGS OF CHILDREN swarm to Katherine House, Indiana Harbor, according to the report from Lillian Phillips. "Every day between two to three hundred children crowd this building. How it hurts to tell over one hundred little folks, 'No Katherine House to-day. There is no teacher for you to-day.' On Friday afternoon no one is turned away. Upstairs there are 140 children under 9 and a club of Intermediate girls in the girls' club room. On the first floor one finds 60 to 70 Juniors in the game room, a Red Cross club of 50 girls, and a baby clinic of 25 babies. In the basement there is manual training provided for the boys."

☆☆☆

FROM MR. ERNEST PRICE, of the High School for Boys, at Calabar, Kingston, Jamaica, comes this encouraging report: "It is a pleasure to say that all of the work that the Home Mission Society supports here prospers well. We have at present 12 students instead of 6 as we used to have, and with perhaps one or even two exceptions, all are likely to enter the ministry."

☆☆☆

IN WRITING of White Cross supplies, Dr. Emilie Bretthauer of Suifu, West China, says: "I really do not see what-

ever we did before these were sent to us. They certainly are a great help to us in efficiently carrying on our medical work for women and children."

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REV. EARLE D. SIMS, pastor-at-large of the Home Mission Society, conducted tent meetings August 11 to September 6, 1925, at Minidoka, Idaho, and on September 4 organized the First Baptist Church of Minidoka. With a promise of \$900 locally and \$1,000 by the Idaho Baptist Convention, he made building plans. The German Baptists deeded their church building and lot to the new organization and on October 20 the erection of a new house of worship was begun. Mr. Sims superintended all the building work, doing much of the labor himself. The building, valued at \$5,000, was dedicated January 24.

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WHEN REV. J. ALFRED PEARCE opened a day school in Port-de-Paix, Haiti, January 11, under the auspices of The American Baptist Home Mission Society, he established the only Protestant day school in this town of 6,000 inhabitants. Until then Protestants had no way to educate their children except to send them to the Roman Catholic schools.

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REV. P. N. LHERISSON, superintendent of the Baptist School at Jacmel, Haiti, writes that he hopes to send some of his students into the rural districts to conduct schools next year. The high cost of materials and the scarcity of skilled workmen are delaying the full completion of the new building. Thus is being enacted another chapter in the history of the religious life of a people in need of Christian leadership.

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THE KAREN TEACHERS in the town school at Moulmein have been led to regard their work as evangelistic as well as educational. Once a week a speaker, carefully chosen by them from among the resident missionaries, or visitors, or native Christians, comes to conduct the chapel hour service. The rest of the time the teachers themselves take turns in leading. In this way, and in the handling of Bible classes, they are training themselves in personal work. Up to December of last year, 55 confessions of faith had been made, and 39 had been baptized.

☆☆☆

REV. FLOY T. BARKMAN, Baptist representative among United States service men, at San Diego, Cal., has received

notice of his appointment as chaplain in the special service of the United States Naval Reserve, with the rank of lieutenant, his appointment having been approved by the Secretary of the Navy on January 20. Mr. Barkman's friends will be glad to learn of this honor bestowed upon him in recognition of his valuable work during the past seven years.

☆☆☆

THE PROPERTY of the First German Baptist Church, Detroit, has been purchased for the new Mt. Zion Church, which will now have one of the best church buildings owned by Negro congregations in Michigan.

☆☆☆

MARY MANN'S Mothers' Club of Omaha raised \$100 in cash and pledges for the Golden Anniversary Fund in joy and thankfulness for the work that the Woman's Home Mission Society has made possible.

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IN A RECENT TRIP to the Naga Hills, Rev. R. B. Longwell learned that more than 500 Sema Nagas have asked for baptism as a result of evangelistic work carried on among them by the Ao Naga Christians from Impur and the Impur field. At their recent Association, the Ao Naga Christians voted to send one of their members as a missionary to the Sema tribe.

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ATTRACTIVE THREE-PAGE programs were made by Rev. and Mrs. C. A. Bentley on their mimeograph for the dedication service of the new chapel at Big Horn, Montana. Sermons in Crow and English were preached by John Frost, the Indian missionary, and Superintendent W. A. Petzoldt. Brief messages were given by Shot In The Hand for the old Indians, for the educated Indians by Leo Huss, and for the missionaries by Miss Ruth Long, teacher at St. Xavier. Shot In The Hand, over eighty years old, and feeble, was heartbroken because it did not seem wise to the agent that he be allowed to use some of his tribal money to buy the pulpit and chairs for the new chapel. The old man prayed, "O God, you know how I fasted and cut off my fingers in the mountains to gain favor with the gods we worshipped. Forgive me for the past. I am now on the right road. Have mercy on me and on my children, the Crows, and let them multiply and learn of Thee." The new chapel includes a chapel room, community room, two classrooms and a kitchen. The cost including work given by the Indians is about \$6,000 and when all pledges are

met there will be no debt. The Indians will complete the furnishings needed. A good radio has been donated and also a fine chapel organ.

☆☆☆

FOUR GIRLS have completed their high school course and have gone to Nellore, South India, for kindergarten training. Miss Ferguson writes: "I am hoping such great things from this group. Three of them come from the London Mission Girls' High School in Madras, the other from the Arcot Mission School. There are three other students in the Junior Class, and the Senior Class numbers six. Do you wonder that I am happy?"

☆☆☆

LATEST NEWS from Vanga in Belgian Congo is encouraging. Everyone doing his part while Dr. and Mrs. Leslie are on furlough. One of the boys writes: "We are now sheep without a shepherd; when are you coming back? We are asking God for your return."

☆☆☆

NOT LONG AGO Superintendent Arthur H. Pace of the Department of Negro Work, Detroit Baptist Union, was called to his telephone by President Robert Ernst, of the Executive Council, and told that a new Ford touring car was waiting for him at a dealer's salesroom. "The car is highly appreciated," Dr. Pace reports. "It is a wonderful help in my work." Surprises of this sort all missionaries enjoy.

☆☆☆

FROM SARAH A. BLOCKER, many years a missionary at the Florida Normal and Industrial Institute, word comes of having a Week of Prayer. At this time the 25 or more students who were not Christians confessed Christ.

☆☆☆

AT SPELMAN COLLEGE, 130 are taking the Sunday school training course this year. According to the plan the girls are given as much practice as possible so that they may be real helpful teachers when the work is completed.

☆☆☆

MISS RUTH DANIELS writes of a Native Workers' Conference held in Golaghat, Assam. Two evenings were devoted to discussion of the Mission Girls' School. The two main ideas taken up with enthusiasm were, the founding of village primary schools, the responsibility of more fully supporting the schools and helping to build new schoolhouses. Miss Daniels has organized a World Wide Guild in Golaghat.



HELPING HAND

Program for This Month

AFRICA, THE LISTENING EAR

Proverbs II, 1-6.

Simon the Cyrenian Speaks, in color, by Countee Cullen, the talented young Negro poet who won the inter-collegiate poetry competition last year.

Singing of Spirituals. These lovely songs may be obtained in any good library, and while they are distinctly American products, they express the African soul.

OUR WORK IN THE ORIENT

Banza Manteke (page 7).

Kimpese (page 7).

Moanza and Ntondo (page 8).

FURTHER READING

Chapter IV, *The Ten Tyings in The African Trail*, by Jean Mackenzie.

Chapter VI, Catherine L. Mabie in *Ministers of Mercy*, by James H. Franklin.

African Clearings, by Jean Mackenzie.

Back to the Long Grass, by Dan Crawford.

Gleanings from Missionary Letters

Miss Anna Hagquist writes from Ntondo: "I must tell you something that has made my heart glad. Our Christians here at Ntondo have started to go out Sunday afternoons and hold little services here and there in the villages. One Sunday afternoon, when I came up to the dispensary, a group of women were conducting a meeting. We had there at that time some real heathen men, and they sat with their mouths wide open

when these women sang and prayed and spoke without fear or hesitation. I don't know when I have been in a meeting and felt the spirit of God so near as I did then."

Miss Agnes Anderson in Sona Bata gives a vivid picture of the eagerness of the people as she finds them on one of her trips. She says: "By evening nearly 2,000 people had gathered in that little village. The forest was aflame with the light from their campfires as they were cooking their evening meals; in fact, it remained so through the night because there was no other place for folk to sleep except under the canopy of heaven, and it was a very cool night so the fires must be kept going. Most of the people had no blankets and many had only a little cloth as their sole covering."

Mrs. Thomas Hill writes feelingly of the need for teachers in Moanza: "Here at the station there are more than a dozen of the dearest little 'black pansies' of kindergarten age. I wish they had a teacher or some one who could give them more time than I possibly can do now. I wish you could see them sitting in a row on a long log in church (long logs placed on crotched sticks driven into the ground are our only seats), and singing the hymns with loud and joyful voices. It would do your heart good as it does mine. These are our future preachers, teachers, and Christian workers for Congo."

From Kimpese, Africa, Dr. Catherine Mabie writes: "When one seriously considers how very little these poor, ignorant, illiterate Christians get from month to month, from year to year, one wonders

how they even continue to be nominal Christians. I have a feeling that some of us are going to have a bad half hour with the Lord some day, when he asks us what we have done toward nurturing and mothering these neglected little ones of His for whom we are responsible."

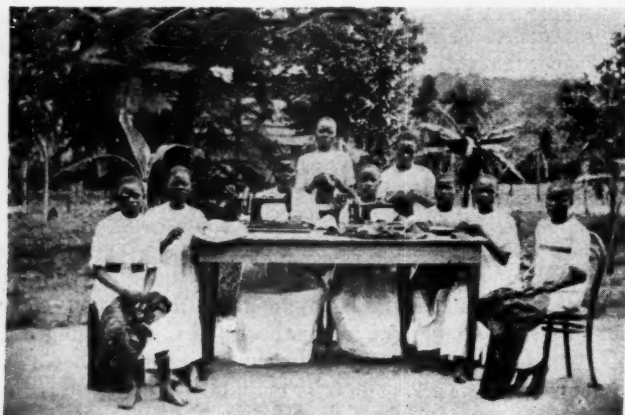
Baltimore Medical Missions Conference

DR. MARTHA J. GIFFORD

A few dozen of medical missionaries, a handful of secretaries, a sprinkling of student volunteers were gathered together and allowed to exchange experiences and opinions. There resulted a quickening of enthusiasms, a deepening of purposes, and practical suggestions to make these purposes effective. The aim of medical missions was reiterated as being, in the words of Dr. Arthur J. Brown: (1) to relieve suffering; (2) to break down prejudice and superstition; (3) to train nationals in medicine and surgery; (4) to further measures of preventive medicine; these four things being done in such a way and such a spirit as will hold up Jesus Christ and further the cause of His kingdom.

Having agreed as to the aim, discussion moved along the lines of (a) distribution of missionaries; (b) changing conditions in mission lands; (c) medical education; (d) health of missionaries; (e) public health; (f) promotion at the home base; and (g) evangelism.

There was an evident determination that in the placing of missionaries, new and old, due regard should be had (1) in fields where it is needed, to the need of making medical missionary service accessible to the missionary personnel, and (2) to the need of making the work far-reaching into the future as well as in the present. To this end the medical missionary enterprise should keep step with the changing conditions, adapting its endeavors to paramount and strategic



SEWING AND BIBLE STUDY CLASSES IN THE BELGIAN CONGO MISSION

needs, and developing in the best possible way through medical schools, nurses' training schools, and all possible agencies, the professional resources of the different fields. Union efforts in medical work were considered particularly desirable. The health of fellow missionaries was considered as a duty and a privilege and opportunity not to be lightly regarded, and the importance of work, rest, and play in every missionary's life was stressed. Realizing that a stream can most easily be checked at its source there were new resolutions to give preventive medicine and hygiene and sanitation the attention their importance deserves.

The great possibilities of help, advice and inspiration from the medical profession at the home base were recognized and measures started looking to the development of these latent resources.



A CONGO BRIDE AND GROOM

The discussions ended with the exchange of ideas and experiences in the evangelistic accomplishments. With the thought that the ideal medical missionary is "on the job evangelistically twenty-four hours a day and doing all to the glory of God," the delegates disbanded, a new impetus having been given to the cause of Him who preached and taught and healed.

☆☆☆

MISS MARION REIFSNEIDER, who is engaged in evangelistic work in Mandalay, Burma, writes that the services are made more delightful by a portable organ loaned by another missionary. While conducting a service for women, a goodly crowd of men gathered outside to look and listen. This was partly due to the music and the opportunity was seized to distribute tracts.

The Annual Meeting in May

Plan to come to Washington. Here you will have information, association, recreation and inspiration during the days of the Northern Baptist Convention. Several afternoon teas will be held for foreign missionaries in one of the social rooms of the great convention hall, under the auspices of the Woman's Foreign Society.

On Tuesday evening, May 25th, the report and work of the Woman's American Baptist Foreign Mission Society will be presented. This will be a session of uplift and inspiration. At this session missionaries of the Society will tell how their time is spent in making known the Gospel Message to those in their fields.

Friday evening, May 28th, the new

candidates will be introduced and will tell their reasons for wanting to go to the "utmost parts of the earth" to give the Message of Salvation.

Saturday evening will be given to the Woman's Banquet, at which time the members, missionaries and board members of both the Woman's Foreign and Woman's Home Societies will join in what we hope will be an evening long memorable for its delightful fellowship and lasting inspiration.

Previous to the meeting of the Northern Baptist Convention in Washington, the Annual Meeting of the Board of Managers of the Woman's American Baptist Foreign Mission Society will be held in New York City at Headquarters, 276 Fifth Avenue, May 17th to 22nd.



TIDINGS

'Guide me to those who need my help,
Teach me to see their need,
That I may speak the word that cheers
And do the kindly deed.
And if the work Thou shalt appoint
Is what the world counts small,
Make me contented in my lot
And faithful in it all.'

This is the prayer of the missionary circle at Olivet Church, Chicago, where Miss Mattie Fisher is missionary.

Founders' Day at Mather

Mather's Founders' Day comes in February. Each year shows a step upward and forward. This year the school is 58 years old. Its history was recounted step by step from its first tiny beginnings under Mrs. Mather to the present time.

We saw the land with no buildings on it. We saw two officers' buildings on Hilton Head Island taken down, brought on rafts to the chosen site, and re-erected. We saw the addition of Owen Hall and witnessed the first graduation exercises in the yet unfinished building. One by one modest structures appeared here and there as the growing school made them imperative. The last was Howard Hall, our newest and best which took its place in the line of service this year.

Side by side with the building program we watched the steady advance of the academic work to its present high standard. And side by side with the academic advance we watched the sincere effort to build Christian character, for Mather's ideals have always been



MATHER COTTAGE, BEAUFORT, S. C.

spiritual, and its aim to send out the very finest Christian young women. Fifty-eight years of steady earnest effort have accomplished much for the Master's kingdom. And we have much also in a material way to show for these years.

Look at the first picture again and look at the campus now. Surely we have arrived. But not a teacher, worker, or friend who knows the school well feels that way. The miles we have traveled show the distance yet ahead. We are just beginning. We are now running to capacity so far as numbers are concerned, and if the school continues to show its worth it will grow. To house our growing activities as well as our increasing numbers will mean more buildings as the years pass. And too, even in these prosperous days, there are still young colored girls who can have no hope of an education unless some kind friend provides the means—buildings and scholarship, of course. But as we see it there is an even more important need. One by one the spiritually consecrated workers who laid the foundation of the school are passing on. Each year sends out the call for one or more new teachers. And these teachers must be spirit-filled Christians who know Christ intimately. Only such can help these students to their own highest development. The teaching force so largely moulds the school and its standards. Therefore, we need your earnest prayers for the field and its workers, and especially in the calling of new workers.—
Mrs. Charles A. Eshleman.

A Message from the Editor of the Golden Anniversary Hymnal

Dear Baptist Women, World Wide Guild Girls and Crusaders:

This Missionary Hymnal, "Songs of Joy," honoring the Golden Anniversary of our Woman's American Baptist Home Mission Society, has been compiled with the thought of you in mind and with the inspiration which that thought brings.

"Songs of Joy" contains some hymns that are entirely new, written for this hymnal alone. There are Negro Spirituals, hymns bearing directly on the Golden Anniversary, old time missionary hymns inspirational in character. All of the selections have been made with the idea of meeting the need of missionary program in the women's societies, World Wide Guild Chapters, and Children's World Crusade Companies.

The hymn contest brought exactly 100 hymns, revealing the interest of many writers from the Atlantic to the Pacific Coast. Mrs. A. G. Hauenstein of Buffalo, N. Y., and Mrs. I. H. O'Harra of Phila-

delphia, Pa., served as judges with the Editor of the Hymnal and all regret that every one of the 100 hymns submitted could not be used. Each of the ten districts is represented.

The low price of the hymnal, 15c. a copy or \$1.65 a dozen, has been made possible through the interest of a friend, Mr. C. Harold Lowden, of the C. Harold Lowden Publishing House, Inc., of Philadelphia, Pa., who has composed the music in several instances where it would

have been necessary to purchase copyright and who is publishing the hymnal at a rate most helpful to our Golden Anniversary treasury.

With the hope that this hymnal may find its way into many homes and missionary organizations and may be found useful for many years to come beyond the Golden Anniversary year, I am, with keen joy in editing it, Yours cordially,
(Mrs. George H.) Julia Dixon Swift.

American Indian Hymn

Minnie Ferris Hauenstein

C. Harold Lowden

1. Where the red buttes rise like tow-ers Un-der-neath a scorch-ing
sun, And the wide plains roll un-meas-ured, Spread-ing
where the sand wastes run. Here are hu-man hearts, un-
daunt-ed; Men and moth-ers, chil-dren all Wait-ing
for the heav'n-ly mes-sage, List'-ning for the lov-ing call.

2

Ours they are, untaught, untutored,
Shamelessly we cast them by,
In their Mesa home to languish
Where the gray rocks cleave the sky;
Let us love these Indian heroes,
Nobly striving, in their way,
Hoping, yearning for a kinship
We can give as Christians may.

3

Some have heard, Oh, happy moment
Where Christ's word has entered in,
Yet there still are thousands doubting,
Knowing naught of peace within;
Oh, the beauty of the message
Making straight the Jesus way,
Men and women of our nation
Here is service for our day!

A Suggestion to Districts

After singing this hymn you will certainly want to have the Golden Anniversary Hymnal for use at your large meetings this spring and next fall. Orders are desired immediately, for the Hymnal is to be ready for shipment by May 1st.

At 15c a copy or \$1.65 a dozen, why not follow the precedent set by Mrs. Dixon of Buffalo and volunteer to supply your own particular Woman's Society and W. W. G. and Crusaders with these Hymnals. Orders should be sent to Miriam Davis, 276 Fifth Avenue, New York City.

Summer School

The Baptist Missionary Training School is offering a special course this summer from August 2 to 30, inclusive. Standard courses in Bible, Religious Education, Christian Americanization and Missionary Education are to be offered for the first time in the history of the school. To this any person, man or woman, who is interested, is invited. The dormitory is open to all. Day students, too, are welcome. This session will offer splendid opportunities for observation trips, pleasure trips and real recreation, including worth while courses. Part of the work will be given by the regular resident faculty of the Training School, and the remainder by special instructors. Dr. Young of the Religious Educational Department of the American Baptist Publication Society will give one of the most important courses. Persons interested should write to Miss Florence Carman, Acting Dean, at 2969 Vernon Ave., Chicago, Illinois.

Do you Want to Hear from Your Missionaries

Every year missionaries write letters full of the fruits of their labors, particularly for the women in the local church. These letters are compiled in *From Ocean to Ocean* with the newest pictures from the fields. If you really want to hear from your missionaries and have something definite from them when their names appear in the Book of Remembrance, order now your copy of *From Ocean to Ocean*. This will sell for the usual price of 25c a copy and will be ready to mail to you by June 1st.

Intimate Items

Clara E. Norcutt, Secretary of Missions, spent some time during March in conference with the workers on the Crow fields of Montana.

Mrs. Katherine S. Westfall, Executive Secretary, and Mrs. George W. Coleman, president, attended the meeting of the Board of Trustees of Spelman College on March 17th.

Mrs. George H. Swift, Mrs. William A. Mount, Mrs. George L. Estabrook, and Mrs. Katherine S. Westfall, represented the Society at the Woman's Law Enforcement Convention at Washington, D. C., April 11 to 13.

Already Mrs. Dixon of Buffalo, Mrs. Estabrook of Philadelphia, Mrs. George W. Coleman of Boston, and Miss Mary L. Howard of Hartford, have expressed the intention of donating as many Golden Anniversary Hymnals as may be neces-

sary for the missionary women and Guild girls in their churches. A fine example for others to follow.

From little Ruth Campbell at the West End Community House, Boston, has

come \$1 from her Lord's money for the Golden Anniversary fund. Both Ruth and the missionary, Mrs. Frances P. Campbell, have just recovered from a series of illnesses.



THE FAR LANDS

A Japanese Church Announcement

Missionary C. H. Ross of Sendai furnishes the accompanying announcement which appeared as a large sign in front of the Baptist Church of Sendai, informing all passersby of the church services on Sunday, October 4. The large characters at the top announce the Sunday school

and give the date, October 4. The column to the left, below the two cross lines, states that an evangelistic service is to be held at 7.00 p. m., that Pastor Kawamoto will preach on the subject, "The Blood of Christ," and that admission is free. The column to the right announces the Sunday morning service at ten o'clock for worship with the sermon subject, "The Eternal Christ."

Annual Meeting

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

The one hundred and twelfth annual meeting of the American Baptist Foreign Mission Society will be held in the Washington Auditorium in the City of Washington, D. C., on May 28, 1926, at 9.40 a. m. and succeeding days, to act upon any report that shall then be presented, to elect officers and members of the Board of Managers, and to transact any other business that may properly come before the meeting. By order of the Board of Managers, William B. Lippard, Recording Secretary.

New York, April 13, 1926.

Foreign Missionary Record

SAILED

From New York, February 20, on the *Aurania*, Mr. Roger Cummings, for Burma.

From New York, February 27, on the *Caronia*, Miss Dorcas Whitaker, for South India.

From New York, February 27, on the *Caronia*, Miss E. M. Stevenson, for Assam.

ARRIVED

Rev. and Mrs. C. L. Bromley and two children, of Ningpo, East China, in New York, on March 2.

Rev. and Mrs. J. P. Davies and two children, of Shanghai, East China, in Los Angeles, on March 3.

Mr. and Mrs. E. W. Thornton and children, of Iloilo, P. I., in Seattle, on March 24.

Rev. and Mrs. D. G. Haring and children, of Tokyo, Japan, in San Francisco, on March 24.

APPOINTED

Miss Ethel E. Nicholas, at the meeting of the Woman's Foreign Mission Board on March 9.

Miss Grace A. Maine, at the meeting of the Woman's Foreign Mission Board on March 9.

BORN

To Mr. and Mrs. E. W. Thornton of Iloilo, P. I., a son, December 23.

To Mr. and Mrs. P. R. Hackett of Moulmein, Burma, a son, February 16.

A Christian Endeavor Convention in Capiz

The Christian Endeavor Convention in Capiz was the best we have ever had.

日曜日
十月四日
午後七時
禮拜日
午前十時
傳道說教
永遠の基督
未聽教
歡迎
羊の血
又牧師



WAITING FOR THE TRAIN AT THE WATER TANK NEAR THE
EMANUEL BAPTIST HOSPITAL



BAPTIST MISSIONARIES WHO ATTENDED THE CHRISTIAN
ENDEAVOR CONVENTION AT CAPIZ

Twenty-seven of the 32 societies were represented. Six societies had one delegate each. There were 28 from Doane Hall. We had 18 delegates. There were in all 121 delegates and 37 visitors registered. The program went off in splendid order and practically every address was very good. The evangelistic service which is quite a feature of these conventions resulted in 17 confessions that evening, most of them Capiz young people. The last speech was by a missionary of the Christian church from Manila, Rev. E. K. Higdon, and it was counted one of the finest ever delivered at a convention here. The spirit of the meetings was deeply religious and reverent and the young people went home determined to try harder than ever to put across their motto, Forward with Christ. All of the officials are Filipino young men and women. Three or four missionaries act on the Executive Committee as advisers. All the work is carried on by those elected annually at the Convention and for the most part they have done it very well. This year Mr. Aguilung was chosen Secretary, a most important position, for he is supposed to travel quite a lot among the societies to stir them up. Mr. Albaladejo, who is taking Mr. Munger's place in the Iloilo field, was chosen president. Next year the Convention meets here with us and we shall hope for a great time.

Our school church has made some fine progress this year. It is the second year we have used the envelope system for collections and offerings and it works! Then we had a campaign for repairing our chapel, and this too was a great success for us, for so many are very poor boys. Our goal was 500 pesos and we raised 575 pesos. Most of this is paid in and the balance will come in in January when they come back to school. The work is nearly finished.—A. E. Bigelow.



THE HOME LAND

Shaw University Raises Its Standard

It was a thrilling announcement that President J. L. Peacock, of Shaw University, made at the chapel assembly on the morning of Tuesday, February 9. The college was in the midst of the celebration of Negro History Week, with appropriate addresses by the different professors, and the president had just returned from Texas, where he had attended the meeting of the Association of Colleges for Negro Youth, of which or the last three years he has been presiding officer. To the faculty and students he announced that after this school year, by vote of the Board of Trustees, Shaw University will conduct no classes at all in the academy, so that, beginning with next fall, the freshman college class will be the lowest in the institution.

This forward step is but in line with the development that has taken place at Shaw within the last few years. Under the administration of President Peacock, the institution has steadily advanced from one in which the majority of the students were of high school grade to one limiting itself strictly to college work. In the meantime a new Science Hall has been erected, being used this year for the first time; the members of the faculty are required to measure up to the highest academic standards; the college for the last three years has been recognized as of "A" grade by the State of North Carolina; and the student life and activities have taken on more and more of college tone. Shaw University is thus the first Negro

college south of Washington to take the advanced position of withdrawing altogether from high school or preparatory work.

A Letter of Appreciation

United States Department of the Interior,
Indian Field Service,
Hopi Agency Hospital,
Keams Canon, Arizona.
February 7, 1926.

Rev. A. V. Marsh,
Supt., Baptist Mission,
Keams Canon, Arizona.

My dear Mr. Marsh: I would feel that I had been remiss in my duty were I to neglect to write you and express my thanks for the first-aid outfits for the new born babies with which you so kindly supplied me out of your stock of mission supplies.

I feel it would be almost impossible to estimate the good that may come from providing the expectant mothers with some of the necessary things for the baby. I am not exaggerating when I tell you that about all that some of these mothers provide is an old burlap sack in which to wrap the baby when it comes and the look of gratitude that these mothers give on receipt of one of these kits surely repays one for any effort he might make in supplying them. I am sure that the eleven kits I have given out to mothers this month and for March will be the means of saving some baby's life.

You may use this letter in any way you see it your duty to do. Again thanking

you for the generous aid you have given and thanking you for your evidence of co-operation in helping these Indians, and with best personal regards,

Very sincerely yours,

Walter E. Scarborough, M.D.,
Agency Physician.

A Danish Missionary Family

BY CHARLES L. WHITE, D. D.

Rev. August Broholm, many years pastor and general evangelist in the United States and Denmark, has been obliged because of ill health to postpone his return to Denmark to complete the work begun there three years ago. In all of his work he has been ably assisted by Mrs. Broholm. When I called upon him at the Bellevue Hospital, New York City, recently, Mr. Broholm stated that he had returned to the United States for the sake of Mrs. Broholm's health and was on his way to Denmark when his own physical condition necessitated his turning back from his native land where so many years of his active ministry had been spent.

Mr. Broholm received his elementary education in Copenhagen and his theological training at Morgan Park, Ill. From 1887 to 1908 he served as assistant pastor and then as pastor in Baptist churches in Copenhagen. He also helped many churches throughout Denmark in special evangelistic campaigns. Coming to America to educate their children, Mr. and Mrs. Broholm rendered a faithful ministry among the Danes of Minnesota for a long period of years, part of the time under the joint commission of the Minnesota Baptist State Convention and The American Baptist Home Mission Society. In 1923 they were called to Denmark to engage once more in evangelistic work.

Mr. Broholm has furnished the following interesting data concerning Danish Baptist work in the United States and Denmark: There are 31 Baptist churches in Denmark, 65 meeting houses, 14 gospel tents, one Baptist educational institution (the Baptist high school at Gistrup), and a church membership of 5,500; there are

about 4,000 Danish Baptists in the United States.

Mrs. Rhoda Armstrong, wife of Rev. P. W. Armstrong, missionary in Africa under appointment by the American Baptist Foreign Mission Society, went to her distant field of Christian service in 1923 when her parents made their latest trip to Denmark.

Mr. Broholm's ministry is an impressive illustration of the missionary service in America and foreign lands by those who come to this country from their native lands for residence or for study and whose lives are the spiritual of a bilingual and international ministry.

☆☆☆

Note.—The Editor regrets the error in the caption under the photograph designated as Rev. and Mrs. August Broholm in February MISSIONS, in connection with the story of the work on the island of Bornholm, Denmark. The caption should have read Rev. and Mrs. Johs. Rodvig.



A MISSIONARY FAMILY

From left to right, top row—Stella Broholm, teacher; Norman Broholm, youngest, at home; Alvin Broholm, teacher; B. W. Armstrong, missionary in Congo; Mrs. Rhoda Armstrong, in Congo; Raymond Armstrong, oldest son; Mrs. Ethel Beard, oldest daughter. Bottom row—Caryll Broholm and his parents, Mr. and Mrs. Gordon Broholm; Mrs. August Broholm; Rev. August Broholm; Robert Broholm and his mother, Mrs. Raymond Broholm; B. E. Beard, school superintendent.

Around the Conference Table

New Year's Resolutions

Why New Year's Resolutions now? May 1st is the beginning of a new year in Baptist events. The year 1925-1926 passed into history with the midnight hour of April 30th and immediately the new Baptist year, 1926-27, was born.

Shall we resolve:

1. That if we have not already made a definite pledge to our local and world-wide church work, we will immediately recognize our privilege and responsibility by making a pledge commensurate with the blessings God is bestowing daily upon us.
2. That we will pay our church and benevolence pledges regularly.
3. That during summer vacation time we will pay our local church and missionary pledges on time or in advance. Often the unpaid obligations of the summer time put the local church and the denomination in such financial straits that several months pass before they are able to recuperate. Large sums of money spent in interest on borrowed funds could be saved for local and world-wide church work, if every church member would feel an obligation to support the work of God's Kingdom during the summer months. EVIL takes no vacation; why should GOOD go on a vacation?
4. That we will influence our churches to pay one-twelfth of their missionary quota every month beginning the very first month of the new year.
5. That in selecting books for our summer reading, we will not forget to include *The Baptist Family in Foreign Mission Fields* (60c), by Nellie Prescott, and *Our Templed Hills* (60c), by Ralph Felton, and the Baptist Quiz Book (free). All can be secured at the nearest Literature Bureau.
6. That we will endeavor to attend at least one summer missionary conference. A good vacation suggestion.

Woman's Banquet

NORTHERN BAPTIST CONVENTION

A woman's banquet will be held on Saturday evening, May 29, in Washington, D. C. Arrangements as to place and program have not been fully completed, but the theme for the evening will be "The Living Chain." All women attending the Northern Baptist Convention are urged to be present. Full particulars

regarding time and place of banquet, also place where tickets may be secured, will be found in the bulletin which will be issued each day during the Convention.

Summer Conferences

As a good housewife in the springtime plans to make her house shipshape for the summer, so the efficient President of the Woman's Circle, working perhaps with her pastor, plans this month for the sending of delegates to the Summer Conferences and Assemblies. This alert, missionary-minded woman knows that many a delegate fired with the zeal and enthusiasm kindled at a summer conference has, in more than one instance, rallied a whole church the next winter to the missionary program of the denomination.

The cost of such a delegate varies with the proximity of the Conference chosen, but whatever the amount needed, raise it, women of the churches, for few invested dollars yield such high interest. It is possible that some churches may feel that they cannot stand such an expense alone, then it is suggested that the churches of the Association unite in sending an associational representative. The Association would gain by this arrangement, since there would be a trained leader ready for fall mission study classes.

In choosing your delegates remember that the Conferences are interdenominational in management; that they aim to present World Missions as the task of the whole church of Christ; that the program is adapted to mature and younger women.

Summer Assemblies are distinctively Baptist and concern themselves primarily with presenting to the young men and women of the B. Y. P. U. and C. E. groups Baptist Missions and their responsibility as Baptists to the denominational task. The curriculum of the Conferences is varied and interesting.

Biblical courses led by outstanding men and women make clear the impelling reasons for Christian service and stimulate in those who have not accepted Christ, as Saviour, a desire to follow Him. Able teachers present the mission study books for the current year. Experts in methods of women's, young people's, girls' and children's work have forum hours, where problems are discussed and

solved. But the program is not all hard work: definite recreational activities are provided. Contacts with missionaries and workers, and consequent friendships, make a valuable contribution and leave a deposit in the individual delegate's experience which gives new impulses for work in the home church.—May K. St. John.

Early Morning Prayer

The following has been printed and distributed by the New Jersey Baptist women:

Our Heavenly Father, we thank Thee for life, for health, and for a new day in which to serve Thee. We would come to Thee at this time with a special petition. We crave Thy blessing on the work of our Missionary Societies—on the Officers who guide their plans, on the Missionaries who teach Thy Word, and on their hearers who need Thy love.

We pray for ourselves—the members of our churches. Send Thy Holy Spirit among us in such measure that our hearts will be full of love to Thee, that our Spirits may be quickened, that our eyes may be opened to see new pictures of the world's need, and our opportunities. Grant, O Heavenly Father, that our desire for service may be so enlarged that mighty works shall show themselves in us through Thy power, for which we pray.

May this renewal of Thy Spirit work in our churches until all that is needed to carry on Thy work shall be cheerfully and gladly given by Thy children.

Forgive our selfishness, our indifference. Fill us with Thyself. May we follow Thee more closely—love Thee more and serve Thee better.

Again we thank Thee, for we believe that Thou wilt answer our prayer, for Jesus' sake.—Amen.

NOTE

Helping Hand is conducted by Mrs. L. J. P. Bishop; *Tidings* by Miss Miriam Davis; *Around the Conference Table* by Miss Ina E. Burton; *Department of Missionary Education* by Rev. William A. Hill; *Royal Ambassadors* by the Department of Missionary Education; *World Wide Guild* by Miss Alma J. Noble; *Children's World Crusade* by Miss Mary J. Noble. The address of the Misses Noble is 218 Lancaster Ave., Buffalo, N. Y.

MISSIONS

Did you enjoy this issue?

Send a subscription to a friend.

Address 276 Fifth Ave., New York.

Department of Missionary Education

Missionary Education Conferences

The Department has recently completed a series of conferences extending from Maine to Kansas. In each of the following States a Missionary Education Institute was held in five of the centers: Maine, Vermont, Ohio, Indiana, Illinois and Kansas. Floyd L. Carr, our Field Secretary, and Rev. Merrick L. Streeter of Tavoy, Burma, a missionary, home on furlough, covered the New England States, and Rev. Augustus I. Nasmith of Hangchow, China, the mid-West States. The fostering of good cheer, the presentation of new methods, and the cultivation of denominational loyalty were the three objectives. Emphasis was laid upon the following plans for developing a missionary church:

(1) The use of the "Book of Remembrance," "Animated Budgets" and "The Book of a Thousand Facts" to deepen missionary interest. (2) The use of the church flag, the art of poster making, and the new series of monthly Missionary Anniversary Programs, with the portraits and great utterances of the heroes presented, in order to develop missionary interest in the Church School. (3) The use of the new monthly programs for boys' groups, known as "The Missionary Heroes' Course" as a supplemental training feature for world-friendship and world-service. (4) The use of the "Royal Ambassador" organization by Baptist churches having no organization for their boys. These conferences, held in thirty strategic centers across the country, have stimulated the interest in new methods through a wide area.

An Idaho School of Missions

Moscow, Idaho, Baptist Church put on a very successful Church School of Missions with an attendance equal to the resident membership. It included a university class of 50. The following Sunday evening events were enjoyed by all: (1st) Illustrated lecture, "The Trail of the Peasant Pioneers," by the pastor. (2nd) Short talk by pastor, Rev. Edker Burton, "The Problem of the City." Mission Play, "Hands Up," by University men. (3rd) Illustrated song, "Jesus Shall Reign." Lecture on South America by Prof. Henry F. Gauss of University. (Prof. Gauss was born in Brazil, while his parents were Presbyterian missionaries.) (4th) Illustrated lecture (stereop-

tion) on Brazil, by pastor. (5th) Play, "Money Talks." Cast chosen from B. Y. P. U. (6th) Closing exercises of School. Pageant by boys and girls, "The Land of the Golden Man."

The University class in addition to its class work had special subjects presented by the students themselves, the most interesting being by a Filipino who spoke on "Christianity vs. Commercialism," with particular reference to the Philippines. A debate was also very interesting on the subject. Resolved, that the Monroe Doctrine should be modified to become a cooperative agreement between all the American nations.

Just Notes

The Department in seeking to render the largest service to the largest number is asking those purchasing its materials to assume the carriage and postage charges. This method is in keeping with procedure in other departments. The individual charge is very slight, while in the aggregate it represents a large amount. We hope that none will regard this unfavorably.

The mission study themes and books will again be presented at the Northern Baptist Convention and the Convention Program Committee has set aside the first half hour of Wednesday, Thursday, Friday and Saturday for this purpose. Invitations have already been extended to Dr. G. A. Huntley to present the Foreign Mission theme, *Baptist Missions in Foreign Lands*, and to Dr. Charles A. Brooks to present the Home Mission theme, *The Church and Rural Life*.

Anticipating the acceptances of Royal Ambassador nominees in a few States, we are pleased to report only three States in the Northern Baptist Convention in which there are no High Counsellors (the state leaders of the R. A.) to date. Negotiations are pending in these states and we look forward to a 100 per cent force by Convention time.

Summer Conferences

The Department of Missionary Education cooperates with the Missionary Education Movement in its Summer Conferences, with the Interdenominational School of Missions, and with the Baptist Assemblies in the territory of the Northern Baptist Convention. The Department assists in the building of the

missionary courses and is responsible for supplying the Mission Study Class teachers. The following list of Conferences and Assemblies is available at this date.

MISSIONARY EDUCATION CONFERENCES

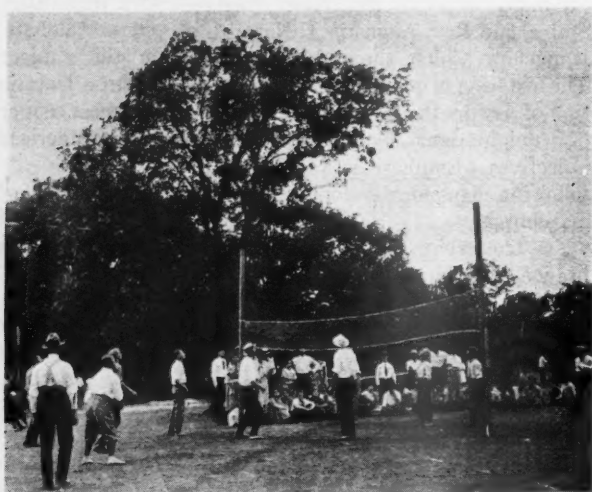
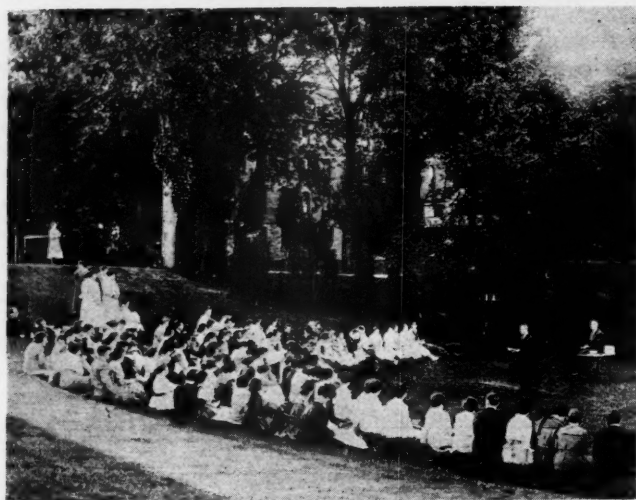
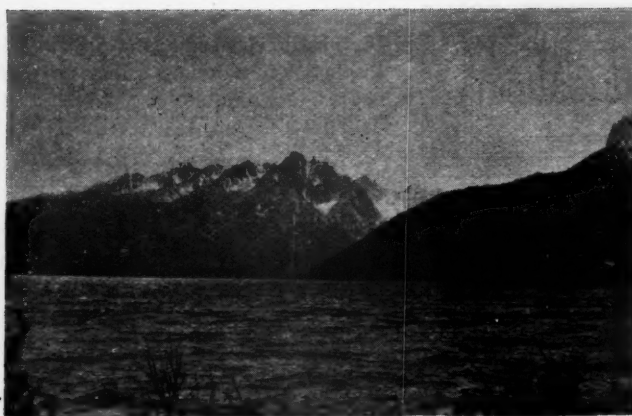
Date	State	Place
June 25-July 5	North Carolina	Blue Ridge
July 1-10	Maine	Ocean Park
July 3-13	New York	Silver Bay
July 6-16	California	Asilomar
July 23-Aug. 2	Washington	Seabeck

INTERDENOMINATIONAL SCHOOLS OF MISSIONS

Date	State	Place
May 24-28	Minnesota	Minneapolis-St. Paul
May 31-June 4	California	Los Angeles
June 14-18	Illinois	Greenville
June 16-25	Colorado	Boulder
June 19-26	Indiana	Winona Lake
June 22-29	California	Mills College, Oakland
June 28-July 5	Wisconsin	Lake Geneva
June 28-July 6	Pennsylvania	Wilson College, Chambersburg
July 3-10	California	Mt. Hermon
July 6-13	Massachusetts	Northfield (Home)
July 13-20	Massachusetts	Northfield (Foreign)
July 12-16	Ohio	Bethesda
July 18-29	Rhode Island	East Greenwich
Aug. 14-20	New York	Chautauqua
Aug. 22-28	New York	Chautauqua (Foreign)

BAPTIST SUMMER ASSEMBLIES

Date	State	Place
June 19-26	Illinois	Mt. Carroll
June 26-July 4	California	Pacific Palisades
June 28-July 9	New Jersey	Hightstown
June 29-July 3	New York	Dunkirk
July 7-18	Connecticut	Storrs College Storrs
July 12-18	No. Dakota	Valley City
July 12-19	Pennsylvania	Kiski, Saltsburg
July 13-23	Idaho	Ketchum
July 14-21	So. Dakota	Black Hills
July 19-25	Colorado	Cedaredge
July 19-29	No. California	Asilomar
July 19-30	Oregon	McMinnville
July 19-Aug. 1	Michigan	Kalamazoo
July 20-30	Montana	Livingstone
July 20-30	Utah	Ogden Canyon
July 20-30	E. Washington	Coeur d'Alene
July 20-Aug. 1	Iowa	Iowa Falls
July 21-Aug. 1	Minnesota	Mound
July 26-Aug. 2	Pennsylvania	Collegeville
July 26-Aug. 6	Wisconsin	Green Lake
July 28-Aug. 3	So. Dakota	Sioux Falls
July 31-Aug. 7	Illinois	Alton
Aug. 2-8	New York	Hamilton (College)
Aug. 2-13	Ohio	Granville
Aug. 2-13	Kansas	Ottawa
Aug. 3-13	W. Washington	Burton
Aug. 3-15	Wyoming	Douglas
Aug. 9-15	New York	Montour Falls (Cook Academy)
Aug. 9-16	New York	Keuka Park (W. W. G.)
Aug. 9-17	Nebraska	Grand Island
Aug. 15	New York	Keuka (Pastors and Laymen)
Aug. 16-26	Indiana	Franklin
Aug. 16-26	So. California	Pacific Palisades
Aug. 16-28	New England School of Methods	Ocean Park, Maine
Aug. 17-23	West Virginia	Philippi
Aug. 17-27	Colorado	Palmer Lake
Aug. 18-28	Arizona	Pennell Ranch
Aug. 21-29	Michigan	Cloverland



SCENES AT BAPTIST SUMMER CONFERENCES

Left to Right:—Redfish Lake, Idaho; Iowa Falls; Vesper service, Hightstown, N. J.; Volley Ball, Iowa Falls; Watkins Glen, near Montour Falls, N. Y.; Life Service League, Minnesota Assembly, 1923; and White City, Burton, Wash.

ROYAL AMBASSADORS

Practical Suggestions to Chief Counsellors

When your chapter has an unusually good program, arrange to repeat it at a midweek prayer meeting.

Take your Ambassador group to visit a nearby church, giving them a demonstration program.

Consult our list of stereopticon lectures (Board of Missionary Cooperation, 276 Fifth Avenue, New York City) or the lecture list of your public library for suitable lectures to illustrate your hero program for a given month. Do not use more than fifteen of these slides.

Secure the set of portraits (\$1.50 for the twelve) that accompany Course No. 1 of the Missionary Heroes Course Programs and display the hero's picture during the month devoted to each leader. "To see once is better than to hear a hundred times," said Mencius, the Chinese philosopher.

Our First Chapter Honored

COMMUNITY RECOGNITION OF OUR FIRST CHAPTER IN THE NORTH

On Armistice Sunday, 1925, the William Nelson Post, No. 14, G. A. R., of Madisonville, Ohio, presented a handsome American flag to the Livingstone Chapter No. 1 of our Royal Ambassador organization. Livingstone Chapter was the first chapter to be organized in the territory of the Northern Baptist Convention. Rev. and Mrs. Harry Mabie are signally honored in this recognition. Harry Mabie is the son of Dr. Henry C. Mabie who for many years was Secretary of the American Baptist Foreign Mission Society. He has consented to serve as our "High Counsellor" (State Director) for Ohio. The splendid work of this pioneer chapter has already been the means of establishing several other chapters in the vicinity of Cincinnati. The accompanying picture of Livingstone Chapter No. 1 will be of great interest to our Ambassador friends.

Conference of the Mid-West High Counsellors

On March 8 the High Counsellors representing six mid-west states met in Chicago to consult as to ways and means of promoting the study of missions by our teen-age boys, and the use of the Royal Ambassador organization by churches

having no organized work for boys. The following persons were present: Rev. W. R. Jewell of Chicago, Rev. Herbert W. Hines of Springfield, Ill., Rev. Ben T. Leonard of Detroit and Rev. Grover A. Jackson of Grand Rapids, Mich., Rev.

Jesse J. Runyon of Minneapolis, Minn., Rev. Harry Mabie of Madisonville, Ohio, Rev. W. A. Steinkraus of Logansport, Indiana, Rev. W. H. Huxford, Estherville, Iowa, and Rev. J. Franklin Day, representing the National Laymen's Movement.

☆☆☆

The second year series of the Missionary Heroes Course will be ready for distribution at the Northern Baptist Convention. The course is in the form of monthly programs.



R. A. CHAPTER NO. 1 WITH FLAG GIVEN THEM BY AMERICAN LEGION

WORLD WIDE GUILD

"This learned I from the shadow of a tree
Which to and fro did sway upon my wall;
Our influence, our shadow selves, may fall
Where we can never be."

The Golden Anniversary and the Guild share in it!

Like the tree, through our participation in this Golden Anniversary of the Woman's Home Society, "Our influence may fall where we can never be." Then they have chosen a living tree for their symbol, "the leaves of which are for the healing of the nations." Isn't it all inspiring?

Now what are we Guilders going to do about it? Well, we are to give 40% of our Special Gift next year to the Golden Anniversary. Our Quota for this special

gift is to be the same as this year, \$40,000. This will be sent out to states and associations in quotas, and when you receive yours you will know that you are to send 40% of it to the Golden Anniversary and the other 60% to the whole denominational task. For instance, if a chapter is given a quota of \$100, they will send \$40 to the Golden Anniversary and \$60 to their State Director of Promotion to be divided among all the agencies of the Northern Baptist Convention.

We are to have a beautiful poster and gift envelopes as we did for the Red Letter Day. Report cards giving definite directions as to whom the money is to be sent will be provided later.

You all remember that when the Woman's Foreign Society had its Jubilee the W. W. G. gave \$12,085 for a dormi-

tory at Swatow, China. The money we give to the Golden Anniversary will be used for a Community Center at Phoenix, Arizona, for our work among the Mexicans. Could anything be nicer? Isn't it true that our influence may fall where we can never be, both in Swatow, China, and Phoenix, Arizona?

We are to have a play written especially for Guild girls and the Golden Anniversary by a gifted California Guilder, Mrs. Stafford of Sacramento, whom I had the pleasure of meeting at Mills College Conference last summer.

We have waited till May 1, 1926, and now let us show our loyalty to our fine Woman's Home Board, and nobody will utter a word of complaint if we go over the top.

The Northern Baptist Convention

At this writing it is too early to give you the dates of W. W. G. functions, but we can say that we shall have our usual Conference on the afternoon designated for Group Conferences. We hope also to have a Guild Banquet. Your State Secretaries will know in ample time. Write to them. We should have a large attendance from the New England, Atlantic, New York, East Central and Central Districts. Come one. Come all!

*Faithfully Yours,
Alma J. Noble*

■ Ohio's Seventh Convention

We ran out of superlatives long ago when reporting Ohio's Convention so we will just say this was the last, the best. There were 615 girls registered at Dayton, March 12-14. Can you imagine the scene at the Banquet where the hall was beautifully decorated?

There were two new features this year, a choir of girls in surplice who marched in processional at the opening of each session; and at each session the story was told how some of our familiar and loved hymns came to be written. The missionaries were Miss Mayme Goldenburg of Philippine Islands, Miss Sollman of Swatow, China, Miss Dorothy Dowell of the Chicago Training School, and Miss Gaye Harris, Christian Americanization Secretary. Then Mrs. Terradell, the former Secretary, came from California, Mrs. Helen Crissman Thompson, our first Field Secretary, Miss Stickney of Illinois, Mrs. Mitchell of Indiana, and Miss Dunham, C. W. C. Secretary for Ohio, were all there. Of course Alma Mater was on hand as usual. The beautiful presiding

genius was Mrs. J. B. Austin, the State Secretary.

Dr. Geistweit contributed so much by his messages and the inspiration of his presence; and Dayton hospitality was lavish in the extreme.

I asked for the Annual Report of the Secretary of Ohio's State W. W. G. Board, as it is a marvel of accomplishment and I hope will be a challenge to others.

OHIO W. W. G. CONVENTION REPORT

March, 1925, to March, 1926

Senior Chapters, 137; Junior Chapters, 50. Total, 187.

Of this number, 99 are using the Point Standard; 99 entered the Reading Contest and 42 qualified; 78 have Mission Study Classes; 29 a Mission Reading Circle; 85, Prayer Bands; 133 of the 187 Chapters are using the Junior or Senior Guild Programs; 143 filled their White Cross quota; 81 paid their State Dues, which was very encouraging; 24, Standard Chapters; 117, Missionary Libraries; 45 New Guilds have been organized, 3 C. W. C.'s. (However, there were 15 disbanded—about 8 of these going into the Woman's Organization—leaving us an actual increase of 33 new Chapters.) 102 Chapters adopted a List of Goals; 58 contributed to the Scholarship Fund.

This concludes the Chapter Report. The following pertains to individuals: In the 50 Junior Chapters there are 725 members; in the 137 Senior Chapters there are 2,531 members; making a total of 3,256. Two thousand five hundred and seventy-eight are in some Bible Class; 1,199 give systematically to Missions; 1,506 pledged to Daily Devotions;

1,173 read MISSIONS or *Ohio Baptist*; 672, Tithers; 41, New Sacrificial Service Recruits; 161 Registered at the Assembly; 650 Registered at Dayton Convention; 24 in Training Schools; 29 entered Theme Contest, which was excellent; 28 Associations in the state; 31 Rallies were held.

Birthday Fund paid to date \$6,145.

Guild work in Ohio is booming!

Respectfully submitted,

Mrs. A. S. Fleming.

From the Field Secretary

Dear Guilders: It would take much more space than I have here to write you all about Kansas. Kansas boasts of "The Finest Wheat in the World". But while there I saw something finer than wheat, and that was some of the finest girls in the world. In Atchison, Topeka, Kansas City, Lawrence, Ottawa, Emporia, Moline, Howard, Iola, Fort Scott, Cherryvale, Coffeyville, and Wichita we had happy times with Conferences and Rallies. The Dream Ship W. W. G. set sail from Fort Scott on February 20 and came into Wichita on February 28. Those on board will never forget the trip, and in each home port through the year dreams will come true as the girls work out ideas gained at the Conferences.

On the wall of a certain church not long ago, I saw these words on a bronze tablet placed in memory of a woman who had served there: "She joyed in giving herself unsparingly for others. She looked for good in boys and girls and never failed to find it. She was to them a Guide, a Counselor and a friend." "Service" should be the keynote of our lives. "For



WORLD WIDE GUILD RALLY, WHEELING, W. VA.

their sakes I sanctify myself that they also may be sanctified. For their sakes I perfect my body that it may be a pure channel for God's life. For their sakes I train my mind that it may see God's truth and give it fitting expression. For their sakes I cultivate all my social powers that they may be a medium through which God's love shall be revealed. For their sakes I open my soul to Infinite Life that God's spirit may be reflected to other souls. To make the most of myself that I may be the most to every other one—that is Service; that is Life.

"Every Guild girl's life at its best that every other girl's life may be better."

Yours for service,

Charlena Elliott

West Virginia State Rally

The Third Annual Rally of the West Virginia World Wide Guild was held at Wheeling's First Baptist Church on Friday, Saturday and Sunday, November 27, 28, 29.

Each of the six sessions held was full of instruction and inspiration and helped to realize the keyword of the Rally which was "Vision" based on Proverbs 29:18—"Where there is no vision, the people perish."

Outstanding addresses were given by Miss M. Ruth Sloman, home missionary, from Bethel House, Youngstown, Ohio, Miss Winifred Roeder, foreign missionary to Yachow, West China, Mrs. S. T. Glasscock, President of Baptist Women's Work in West Virginia, and Rev. Julius Fischbach, Baptist Student Pastor at West Virginia University. Miss Sloman gave one purely inspirational address and another concerning her own work in Youngstown. Miss Roeder spoke most interestingly of her work in the girls' school at Yachow and of the section of West China where it is located. In his "Chalk Talk," Rev. Julius Fischbach not only gave variety to the program but a most instructive address concerning the Order of Royal Ambassadors.

Particularly delightful was The Tenth Birthday Anniversary Banquet on Friday evening with Mrs. A. B. Stenger presiding as toastmistress. The banquet was served by the ladies of the Wheeling Church. Royal blue and white—the W. W. G. colors were used in the decorations. Each table had as a centerpiece a large white birthday cake with ten tiny blue candles on it. A clever program of toasts was given, each toast following the presentation of a birthday gift to the World Wide Guild. A tiny little girl who

was lovely in a white rose costume brought in the gifts in a daintily decorated basket. About 35 visitors from Martins Ferry, Ohio, were present and gave many peppy yells which added to the enthusiasm of the West Virginia girls.

Following the banquet the Wheeling W. W. G. girls gave the play, "Jelizabetha," and a group of Slavic folk songs was sung by Miss Henrietta Loper.

On Sunday morning at the church service the minister gave a most impressive consecration sermon and beautiful music was furnished by the church choir.

Two Rallies in Kansas

Thrilling reports of them have come from Miss Elliott who attended both, one at Fort Scott and one at Wichita. The program was the same for both with different speakers and it is the work of the Guild Genius in Kansas, Miss Olive Russell, the State Secretary. I am printing it in the hope that you may find rich material in it for Banquet Toast lists:

Dream Ship W. W. G.

FORT SCOTT, FEBRUARY 20-21

Saturday Morning

- 9.30 Setting Sail.....Pleasanton W. W. G.
10.00 W. W. G. Family Aboard:
Miss W. W. G., Big Sister, Forget-Me-Not.
the Ten-Year-Old, Near K-I-N, Yours Truly.
Alma Mater, Soldiers Three, Willing Workers.
- 10.40 Sailor's Joy.
10.50 Up the Yangtze....Miss Bessie McCune
11.30 Singing on Deck.
11.40 Crusaders Aboard....Miss Charlena Elliott
12.00 Shore Leave for Lunch.

Saturday Afternoon

- All Hands Aboard!
- 1.30 Chart and Compass....Ft. Scott W. W. G.
1.50 Wanted—Recruits!....Miss Otilie Pechous
2.20 Passports and Clearance Papers Chapter Reports
3.00 Songs of the Sea.
3.10 Cabin Council.....Miss Charlena Elliott
4.10 A Summer Excursion—Ottawa Assembly
Assembly Guilders
4.25 Refreshments on Deck—The Birthday
Cake.....Iola W. W. G.
5.00 Ship's Exhibit.

Saturday Evening

- 6.00 Thanksgiving Aboard—Guild Banquet
Awards to the Crew.
Toasts to the Dream Ship W. W. G.
"Harbors".....Miss Otilie Pechous
"Ship's Cargo".....Guild Girl
"The Master of the Ship" Miss Charlena Elliott
- Special Music.
8.00 Pageant—"The Challenge of the Cross"
Pittsburg W. W. G.

Sunday Morning

- 9.30 Cabin Council.....Miss Charlena Elliott
11.00 Weighing Anchor—Sermon Rev. H. A. Bolle

Rally Hymn

Jesus Calls Us

Meditation: "Tis the set of the sail and not the gale that decides the way to go."

From Stamford, Connecticut

With an active membership of 33 girls, all working with God for the Whole World's Good, each girl doing her part, we have had a very successful year.

We are having very interesting study meetings on our book, *Peasant Pioneers*,

under the direction of Mrs. G. Aubrey, and also expect to finish 100% in the Reading Contest. Our White Cross work, consisting of 6 pairs pillow slips, a patch quilt and a Christmas box amounting to \$10, was sent to The Normal Institute, Florida. We contribute \$100 annually to our church building fund, \$100 for benevolence, and \$50 towards our special birthday fund for this year. We cooperate at all times with the Woman's Society and usually provide a missionary play. This year we are planning to present "Jelizabetha." We are working on plans now for our birthday party and also expect to use the new initiation ceremony very soon.

May I add that we feel honored to have as one of our members the pastor's wife, Mrs. Hendrickson, who is a loyal friend of the Guild and a true helper.

After a few more weeks of effort to prove ourselves worth while girls, we will end our year with our annual picnic at the country home of one of our members at which time we have our Heart Offering, each girl telling "How I Earned My Dollar."

Just a word about our Juniors. They are now a year old and have formed a study class. They also have entered the Reading Contest, and keep up with their end of the White Cross work. We are very proud of these girls and try to assist them at all times.

From Perry, Iowa

The Woman's Missionary Society banqueted the World Wide Guild and the Crusaders in the basement of the church Saturday afternoon. The address of welcome was given by the president of the Women's Circle, Mrs. H. C. Franslow, and the response by Thelma Ford, president of the World Wide Guild. Prayer was offered by Mrs. H. Colburn. The Crusaders' hymn was sung by the members and the work and purpose of the organization was given by Effie O'Brannon.

Two tables were beautifully decorated, one in royal blue for the Guild, and the other in red and black for the Crusaders, with centerpieces of white carnations. The girls found their places at the tables by heart-shaped place cards with emblems of each organization. After singing a blessing the girls were seated and a three course dinner was served. Piano selections were given by Fern Crandell and a reading by Dorothy Dolan during the banquet. About 50 girls were present and all were very grateful to the Missionary Circle for the banquet.

From Williamsport, Pennsylvania

Our Guild is fine at the present time. We gained so much by having the Guild State Convention last fall. We have a lovely box almost completed for Miss Kaminskia. At present it contains 12 white babydresses, 4 light dresses for three-year-olds, 12 rompers for two-year-olds, 11 tea towels, 4 hand towels, 4 baby skirts, soap and wash cloths and 2 table cloths.

We sent a Christmas box to Newfoundland to one of our own girls who is

working in a hospital. The box contained 179 toys and 75 scrapbooks. We have had our regular meetings each month, using our study books. We sent \$40 to the Lone Star Fund. Our girls paid all of the Convention expenses. We have most of our Birthday cake money which is to be \$40. So you see we are really not asleep. The girls do it all in such a wonderful spirit. The money has been raised for the past two years by self-denial.



What To Do in Washington

When the clans begin to gather for the Northern Baptist Convention, May 25-30 this year, it is hoped there will be an unusual number who go especially for C. W. C. help. To that end we are going to specialize each day of our C. W. C. hour on some one feature of our work. So many calls come from even active leaders and workers for help along some special line, that it indicates the need for more time on methods and activities than can be given at our regular Conference on Conference Day. So instead of having the Study Books taught every day as in the past, we shall meet at 1 p.m. Tuesday, Wednesday, Thursday and Friday in a place to be announced on the Daily Bulletin. On Saturday, which is Conference Day for the whole Convention, we shall meet at the regular Conference Hour and in the place announced in the bulletin for us. Be sure to look up this information in the Bulletin and save this time for the C. W. C.

We shall have a questionnaire and discussion of methods: training boys and girls in Leadership; educational methods and helps; Herald and Jewel Bands; our relations (Junior Union, Junior Church, Christian Life Program and others). The session will close in time to reach the auditorium before the afternoon meeting is opened.

If there are any features of C. W. C. work which any one would particularly like to have discussed, it would insure attention to that subject if such requests could be sent to Miss Noble immediately.

A plea is made for specimens of unusual or exceptional handwork, good photographs of special occasions, C. W. C. Day programs, copies of songs and yells, etc. These will be left in the room to be

copied. Send these to Miss Mary L. Noble, Hotel Hamilton, Washington, D. C., to be delivered May 24th. If they are to be returned to the sender be sure the name and address of sender is on each piece sent. It will add greatly to the value of these "Methods' Hours" if many exhibits are sent.

Miss Elliott's Message

Dear Boys and Girls: One of our missionaries in China tells about the Candy Man there who sits on the curbstone surrounded by laughing Chinese boys and girls. Before him on a little table is spread a clock like a diagram with a long movable needle. For a little money some boy or girl swings this needle and if it stops at the tiny character of a "bird" the candy man melts a lump of dark brown taffy over his tiny charcoal fire, plays with it a bit in his clever fingers and, behold, makes a fanciful bird! Wouldn't we like to watch him sometime?

We always like new songs, don't we? So I am giving you one I heard some Crusaders sing, and you will like to use it in your meetings. Tune, "Who is on the Lord's Side?"

We are young Crusaders, marching
with our King.

We are all enlisted, other lives to bring;
Black and brown and yellow, red and
white we claim

All must be united in our Lord's
domain.

Those of every nation,
Those of every hue,
Jesus died to save them,
Now He counts on you.

Lovingly,

Charlena Elliott

Initiation Ceremony for Crusaders

The following ceremony is used in Illinois for the reception of new members. It may be suggestive to others. The leader and members of the Executive Committee take the parts as follows: Sponsor, The Leader; Nobleman, President; Noble Lady, Vice-President; Scribe, Secretary; Custodian of the Funds, Treasurer; Prince, Chairman Membership Committee; Two Heralds, Protector, Courier, Minstrel, Chairman of Committees.

Salute to Christian Flag: I pledge allegiance to the Christian flag and to the Saviour for whose Kingdom it stands, one Brotherhood uniting all mankind in service and in love.

(Two Heralds advance with trumpets. Protector follows with Christian flag, Courier with Shield. Nobleman advances next with Bible in hand. Nobleman takes seat in center. Heralds on either side and Protector on the left with Courier on the right. Prince now advances with Candidates.)

Heralds recite: "God be merciful unto us and bless us and cause his face to shine upon us." Psalm 67:1.

Nobleman (rising): "Why come ye hither with these honored friends?"

Prince (bowing): "At their request I present them for membership in our World Crusade."

Nobleman: "Will the Prince (or Princess) read the names of these friends that all may hear?"

Prince reads girls' names first.

Nobleman: "Will all who favor the bestowal of the title 'Ladies of the World Crusade' say 'aye.'"

Prince reads names of boys.

Nobleman: "Will all who favor the bestowal of the title 'Knights of the World Crusade' say 'aye.'"

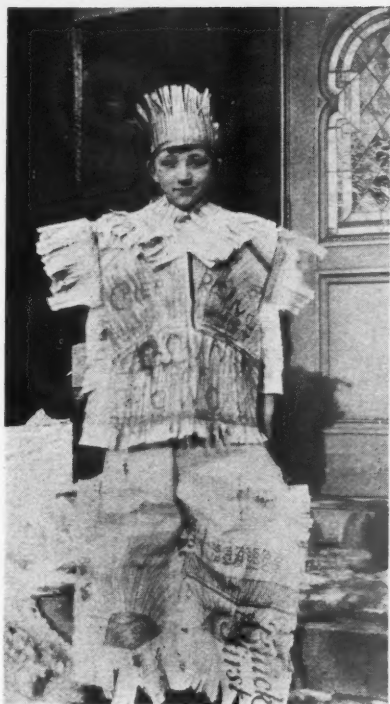
Nobleman: "The Sponsor will now address the new members."

Sponsor gives talk on the World Crusade.

Nobleman: "The Scribe will now come



CRUSADERS OF THE WEST HARPSWELL CHURCH, MAINE



ROBERT SCHULTZ, PRESIDENT OF PROSPECT CRUSADERS, BUFFALO, N. Y., AS CHIEF RISING SUN

forward and read the Pledge to these new members."

Scribe reads Pledge.

Nobleman: "Will the Noble Lady please present the Insignia of the Order to the new Knights and Ladies of the World Crusade."

Noble Lady (presenting Crusade pins): "If any man will come after me let him take up his cross daily and follow me." Luke 9:23.

Nobleman: "Will the Custodian of the Funds deliver the Ensign of Service to these new members."

Custodian (presents gift envelopes): "Give and it shall be given unto you, good measure, pressed down, shaken together, running over, shall men pour into your bosom." Luke 6:38.

Nobleman: "The Librarian will read a list of the books to be read by all Crusaders."

Recites "Study to show thyself approved unto God." II. Tim. 2:15.

Nobleman: "The Sponsor will now present the Crusade Carriers to our new members."

Sponsor tells of Express trains' purpose and recites "Go ye into all the world and preach the Gospel to every creature," etc.

Minstrel comes to front and all sing the Crusaders' song.

Courier steps to front and all recite "Thy Truth shall be my Shield and Buckler."

Protector comes to front with Chris-

tian Flag. All stand and give salute to Christian Flag. All sing "Fling Out the Banner."

Sponsor leads in prayer.

A Newspaper Costume Party

The suggestion that all the junior groups in Prospect Avenue Church, Buffalo, N. Y., have a social together was received with enthusiasm by the Junior Union, Junior Department in Sunday school and the Crusaders. It was on Hallowe'en night and every one wore a costume made of newspaper. The many colored wrappers made possible some very pretty and unique effects. Dinner was served by the ladies of the church and a happy time will long be remembered by the boys and girls.

Valentine Dinner in Erie

The first C. W. C. dinner for the Crusaders of First Church, Erie, Pa., was a great success, as it was sure to be because of the preparations made for it. Two sheets, one of ten yells and the other of five songs, were printed and put at each place. One yell and one song are given below. The dinner was delicious and there were stories and jokes for the after-dinner toasts. A picture was taken and through it we may all have a glimpse of the entire group.

YELL

Who are we? Who are we?
We're Crusaders, don't you see
And we're young and strong and free.
We call ourselves the C. W. C.

SONG

(Tune, "Battle Hymn of the Republic")
We're Band of Mission workers in the
service of our King.

Our hearts, our hands, our voices, and
our money, too we bring.
We'll make the earth beneath us and
the Heaven above us ring,

While we go marching on.

Chorus:

Glory, glory, hallelujah (repeat three times)

While we go marching on.

Way for the Heralds

The ages of the Herald children are from six to nine. It might be better to have two Herald Bands than one in the larger church, one for the Kindergarten and the other for Primary children.

If there is week-day session of the Church school, the Herald Band would properly provide the teaching and activity there once a month. If there is not, the Heralds may have four sessions, when weather and climate are most conducive,

and where opportunity is made for some service activity such as making scrap books for the children they have heard about.

If neither of these plans is acceptable, there is the Children's Church, where the boys and girls are having their own worship period while their parents are in the regular church.

Then there is the Sunday school hour, the worship period of which may, once a month or once in two months, direct the children's thought to the missionary interest of the church. Where this latter method is used we suggest at least two week-day gatherings during the year, when the children can make some things for other children and become better friends with them through story and service activities.

Miss Carol Forgey of Washington, Iowa, gives us some good suggestions for this plan in her letter in this issue. Our effort will always be to establish friendly relations between our children and other children, and to deepen their love for Jesus and their desire to help make Him known to the world.

We cannot assume much with these children. It is better to err making things too simple than to take too much understanding for granted. Provide some action so the children will not get restless. If the story is to be about children of our land, make an imaginary trip to the mission station, "getting on an improvised train and getting off at the mission to meet the children there—some of their own number dressed up as Indian, Chinese or Japanese youngsters and previously instructed to act as foreigners." This will give the children a friendly contact and a picture of what the missionary does.

When the story is of Oriental children, let some of the group be dressed in the costume of the country and trained in some simple customs. It is possible now to get paper dolls of the different countries, and an increasing number of colored pictures. One Herald in California having attended his first meeting where he boarded an imaginary boat for Japan, was so intense in his interest and so earnest in his desire to help, that his heretofore indifferent parents were quickened to assume their own responsibility in the missionary task of the church.

The Heralds of Waterbury, Connecticut, developed a wonderful project through the suggestion of the Leader that if any of the children were especially interested in any one who was doing some special service for Jesus, they would like to hear about it. A little boy told the



CRUSADERS' VALENTINE DINNER AT ERIE, PENNSYLVANIA

name of one of our missionaries in Japan and that "her birthday was yesterday." His mother used a Prayer Calendar. They learned all they could about Miss Buzzell, wrote to her, sent her a doll dressed just as an American child is dressed and in return had some letters, gifts and snapshots of Miss Buzzell's Japanese children.

The various methods of giving money are suggested in different articles in this Department. The giving should always bear a direct relation to the teaching. The C. W. C. Containers are replete with educational values. So much so, that we have been importuned by one of the largest philanthropic agencies outside our denomination for permission to use them.

When they are not in use a tepee for gifts for the Indians, a Chinese junk, a Japanese jinrikisha or something typical of the purple studies will be appropriate.

Even these little children can give some simple dramatizations which will have a lesson for them. Possibly it isn't wise to have an adult audience present, but there is a value in that method of teaching.

Indirectly we have mentioned the handwork which should have a part in every child's training. Too many adults today think their entire obligation to the church and its activities has been discharged when a check has been mailed to the treasurer. We want to guard the future church from such a constituency by training in service. Write to the W. A. B. H. M. S. or the W. A. B. F. M. S., both of which are at 276 Fifth Avenue, New York City, for the name and address of a missionary to whom scrap books, post cards, woven mats, and other simple work may be sent. Then insist that only neat and clean and creditable work will be sent. We have a moral responsibility in this part of the training.

Esthonia Needs a Shower

Miss Tabea Corjus is a young woman of Esthonia who studied in America at our expense two years ago. She writes now that she would like the following things. Perhaps a group of C. W. C. would like to supply needs of this kind.

1. Some helpful booklets, easy to understand, which I could lend to Sunday school and young people's workers who are eager to do better in their sphere of influence.

2. A series of Perry pictures and other beautiful and interesting pictures (post-card size) for use with the Balopticon and to illustrate our children's and young people's paper. Post cards are always useful.

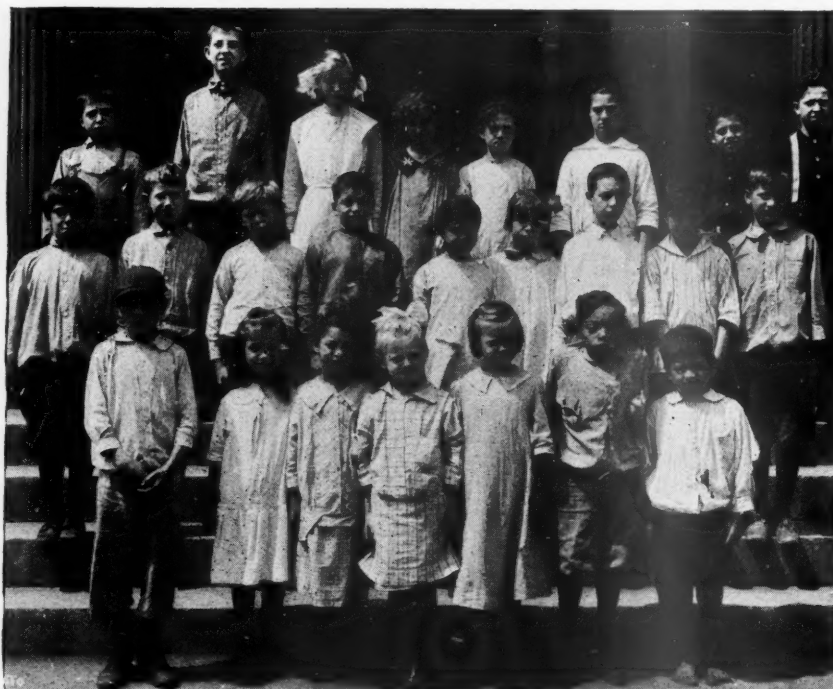
3. The greatest need in the Sunday Schools is new hymn books.

The latter is a big item but perhaps some Sunday schools have discarded books which children could repair and put in good condition.

Be sure each article is well made and the package securely wrapped and tied. Ask your local postmaster about regulations and postal charges and then follow them precisely. Address clearly as follows: Tabea Corjus, Waika Tartu Mnt 29-2, Tallinn, Reval, Esthonia.

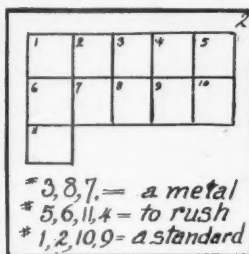
Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.



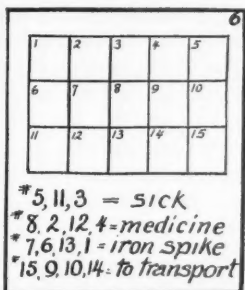
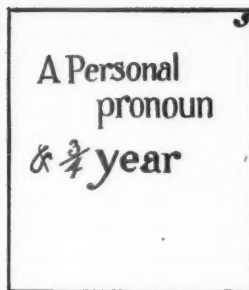
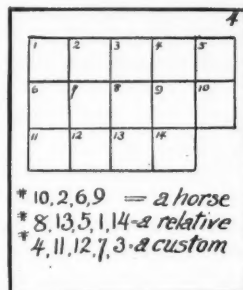
THESE CHILDREN AT AIKEN INSTITUTE, CHICAGO, REPRESENT TWENTY-THREE DIFFERENT NATIONALITIES

MISSIONS' PUZZLE PAGE



NAMES OF MISSIONARIES

For numbers 2, 4 & 6 Spell described words in spaces as numbered to obtain both first and last names.



ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1926. No. 5

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1926, January to December.

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1926.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than May 20th will not receive credit.

Answers to April Puzzles

1. Barrows.
2. Myers.
3. Mann.
4. Manley.
5. Blackmore.
6. Buzzell.

☆☆☆

DR. NITOBÉ, honorary president of the Woman's Christian College in Japan, has visited it after an absence of six years in Geneva, where he has been one of the three chief secretaries of the League of Nations. In one of his talks to the students Dr. Nitobé said: "I want you girls to have an international mind, that is, I want you to have an appreciation for and a love of other nations. You can try to understand foreign countries, their people and their aspirations. The mind that can see its own fault and that is ready to correct it is what I call an international mind."

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Organizer Bronx Churchman's League
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SERVING A STUDY BOOK WITH A RELISH

In our missionary society we are taking up *God's Dynamite*, and thus far we have conducted no two meetings alike. One chapter we served in the form of an examination day, five students called to the front by name causing much amusement as they obediently responded, "Present." Each was examined by the teacher and marked according to her recitation. We illustrated the chapter on the Inland Sea by microscopic views, enlarging on the screen views cut from *MISSIONS* and other magazines and mounted on post cards. This meeting was held at the pastor's home. The February meeting, on the Philippine Islands, was an all-day meeting in the form of a valentine social. The White Cross work of the morning was followed by a luncheon, at each plate being a puzzle of some kind. A questionnaire of 30 points had been arranged from the chapter, and few women could forget the answers after digging them out from their individual puzzles. Some had to be spelled out from collections of anagram letters jumbled in a tiny heap by the plate. Others were hearts cut up, on which things had been written or pictures pasted. For this we had been able to get a number of workers' pictures, such as Dr. Lerrigo's, J. C. Robbins', etc., thus not only affording answers to certain questions but familiarizing the women with important faces. We also had pictures of graduating classes and buildings. McKinley's picture occupied a prominent place, likewise a map of the world cut from the *National Geographic Magazine*. What with having the programs printed on large red hearts, and luncheon partners (to sit opposite each other) determined by the matching of portions of bi-sected hearts, our social fully justified its name. One of our people said she never got so much out of missionary meetings before.—*Mrs. R. J. Davis, Arlington Heights, Mass.*

A VISUALIZED PROGRAM PREVIEW

Our first meeting of the year is usually a mothers' and daughters' banquet and general rally. Each officer of the society is responsible for decorating a table, each table representing a program in some striking manner. Chairmen of commit-

tees give glimpses of the forthcoming year's work from their points of view. Then the several members of the program committee, each of whom is responsible for a program, make two-minute speeches. Our tables are, as a rule, most attractive and the forward look decidedly inspirational.—*Mrs. H. A. Pyle, West Chester, Pa.*

AN INDIAN SHOWER AND POW-WOW

Last October we had a shower for the Bacone Indian Orphanage. The Sunday previous to the missionary meeting we handed out yellow cardboard paddles on which was written: "Paddle your own canoe to the pow-wow at the church" (giving date and hour), and on the handle was the inscription, "Bring present for papoose." On the day appointed the usual morning work period was followed by luncheon on tables covered with brown paper, the decorations being small tepees, lakes and deer. The food was served in wooden butter boats. The menu consisted of buffalo meat (beef cut in cubes with gravy), baked squash, corn bread, pop-corn and fruit. At the close a peace pipe was produced—a clay pipe with long stem decorated with feathers and crêpe paper, the bowl filled with incense. Lighting the pipe, the president held it while she offered prayer, then passed it to the woman sitting at her left and so on around the circle, each recipient offering a sentence prayer to rise with the incense. After this ceremony we repaired to the junior room of the church where chairs had been placed in a semi-circle facing a tepee constructed of poles and blankets. A camp fire (red electric light under sticks) burned in front of the tepee. In each chair had been laid a brown paper canoe (cut in canoe outline and pen-sketches) opening like a book, with eight white canoe-shaped pages inside bearing the program. This served as a charming souvenir of the meeting. At the opening of the program ten women dressed as Indians and waiting in the adjoining room entered with a halting, rhythmic step as the piano played, "Ten Little Indians," then with a war whoop passed to the center of the circle and squatted, Indian fashion, about the camp fire. "Tell Me the Old, Old Story" was then sung and the Bible lesson followed, from the key of a totem pole inscribed

with the cabalistic word, Indian, the first verse beginning with the letter I, the second with N and so on. The next item was the Indian Golden Rule, adapted from Matt. 6:12—had we done unto the Indians as we would have them do unto us? Then came the main topic, "The Indian—a Liability or an Asset." Next followed an action song ("Action Songs," Presbyterian Board of Publications, 125 Wabash Ave., Chicago, price 50 cents), of which the words are as follows:

This I have come to tell you:

This I have come to tell you:

My son, the hunter, wishes to wed your daughter.

He has a warrior's feather and many horses.

This I have come to ask you:

This I have come to ask you:

O, let your daughter marry my son, the hunter,

And he will give your daughter my big brass kettle.

While this is being sung (or read) behind the scenes, two Indian mothers go through it in easily improvised pantomime, the eager daughter, meanwhile, peeping out from her hiding place behind the tepee. It is according to the old Chippewa custom of parents arranging the marriages of their children. Then followed two brief talks on the Navajos and the Kiowas, the latter being given by a full-blooded Kiowa from Oklahoma. "A Song of Victory" (from the book mentioned above) next expressed the spirit of the Indian woman, pantomime by a woman in costume accompanying the singing or reading of the following words:

Learn the song of victory,

For the warrior, he is gone

In the war canoe.

This is what he said:

You must learn to sing

Only songs of victory.

Do not weep for him who goes to war;

It is what every man should do.

All the daytime, in the village,

As I labor at my task,

I am listening still for the shouting that tells

That the warriors come again.

Then, ah, then, for you my song shall be,
In the hour of your victory.

The reading of a poem on the Indian, and a prayer, brought to a close this meeting which had proved deeply impressive. (If the above pantomimes without directions seem too much of an undertaking, the Twenty-third Psalm, as rendered in the Indian sign language by Isabel Crawford, which is 25 cents, at our literature headquarters, would be very effective.)—*Mrs. E. A. Shulls, Chicago.*

Light and Dark Moments in War

Rev. Phillip J. McLean, Jr., in his first year in the Nanking Language School, has been able to observe both humor and pathos in the situations that war has brought to Nanking. "We have been seeing much of the humorous side of these disturbances and the 'war' methods that are used. As the troops moved toward Nanking from the south last month, the Fengtien troops of Marshal Chang-Tso-Lin, which had been brought in last spring and moved into Shanghai after the episode of May 30th, were withdrawn. Early Monday morning, the 19th of October, we were awakened by shots in the neighborhood and concluded that the troops of the new organization had arrived. For some time there was firing all through this section of the city, and in the semi-darkness soldiers could be seen running along the roads. At first it was thought that the foreigners' homes were being looted, but it was soon seen that this was not the case. Later we found that a large number of the troops in the city had changed to the side of Marshal Sun and the new movement, and were hastening the others out of the city. The Fengtien troops hadn't moved fast enough to suit them and had been fired on. This scattered them and they fled, seeking refuge in the large sections within the wall where hiding was possible. They came through our section, but didn't waste much time. Arms were thrown away and efforts made to get out of uniforms as quickly as possible. Since then we have had no further trouble.

"We have also seen something of the tragic side in the coolies who have been impressed and carried away for forced labor. There have been some pathetic cases and money is being raised now to take care of the families of those taken. Some 7,000 were seized here and carried away. One might see groups of them tied together, being driven along like cattle. Often they were bloody from beatings of the soldiers. One Chinese Y. M. C. A. secretary remonstrated with some men because of their cruelty and was beaten for his words by the soldiers. The commanding officer apologized, but the soldiers attacked him again and he has since been in the hospital."

These are critical days in China. "The question now in the student circles, and they are putting it before the people, is not Christianity or one of the old religions of China, but Christianity and an attitude similar to that of the present leadership in Russia. It makes one anxious to get into the movement and do something to bring China to Christ."



An Eskimo Boy With His Dog

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by May 20)

Illustration from "Other Children" Post-card Painting Book, obtainable from our Literature Bureau at 60 cents

March Prize Winners

Inasmuch as it was difficult to decide which had sent the better picture in the first group, equal prizes will go to Alice Price, Ventnor, N. J., age 10, and Eleanor Grose, age 8, of Amherst, Mass. Jennie Hwang, age 11, of Seattle, Washington, is the prize winner in the second group. On the Honorable Mention List are:—John Barnett, Glenville, W. Va.; Ruth Downs, Alameda, Cal.; David Morse, Bellingham, Wash.; Grace Schakel, Blakesburg, Ia.; Helen Dickinson, Lynn,

Mass.; Ellen Simmons, Utica, N. Y.; Ray Tichenor, Greensburg, Ind.; Ruth Garvin, Bloomfield, N. J.; and Marshall Pattullo, Muskegon Heights, Mich.

☆☆☆

MISS ROSE E. NICOLET, of the Training School for Nurses in Iloilo, tells us that all the nurses are now Christians. "With a hundred percent Christian force this should be a place where joy and peace dwell and where the gospel is given out to hungry souls."

When You Make Your Will

You Will Surely Need to Know the Exact Corporate Names of Your National Missionary Organizations:

The American Baptist Foreign Mission Society. Rev. P. H. J. Lerrigo, M.D., Home Secretary (re annuities); George B. Huntington, Treasurer (re wills); 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society. Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society. George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society. Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society. Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention. E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention. Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

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For Convention Goers

The Royal Blue Line Motor Tours of Washington, D. C., have asked Rev. F. S. Squyer of 150 Stevens Avenue, Jersey City, N. J., to act as their special representative during the session of the Northern Baptist Convention in that city, May 25-30. They are making a special generous offer to all our Baptist delegates and visitors.

This company will furnish for one dollar a ticket for a general tour of the city, business and residential sections, the mall, stopping at the Lincoln Memorial, time about one hour and fifteen minutes. Those who hold one of these tickets will receive a complimentary transfer on arrival from station to hotel and on departure from hotel to station without extra charge.

Those who desire to take advantage of this splendid offer may forward their dollar to Mr. Squyer who will mail them the required ticket.

New Jersey Baptists are planning to turn out in large numbers for the Northern Baptist Convention. Rev. F. S. Squyer will act as transportation manager. He has had several years of experience in this line. The Jerseyites will travel over the Baltimore & Ohio Railroad. Special round trip rates of \$12.21 from Jersey City and New York, and \$11.75 from Newark, which is one and a half fare, have been granted. Those using clerical tickets may make the round trip from Jersey City or New York for \$8.14, and from Newark for \$7.83. A number of the New Jersey Baptists will stop at the Cairo Hotel.

Kansas to the Fore

Through the generosity of Mr. W. C. Coleman of Wichita, who is furnishing the awards, the Kansas Baptist Convention is conducting an oratorical contest on the subject of Christian Stewardship. The winners in the local church contests are to be sent to the associational meetings, and each associational winner will compete in the state-wide contest to be held at the summer assembly. Although the time for registration has not yet closed, already the number of registrants has passed the hundred mark, and the contest bids fair to be an enthusiastic and hotly contested one. We would recommend to other states this inspiring and compelling means of awakening the interest of our young people in the all-important matter of Christian Stewardship.

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The stereopticon department of the Board of Missionary Cooperation has recently issued two leaflets by Harry S. Myers. "Improving our Stereopticon Service" tells about the lights, lenses, screens, signal, daylight projection, and slides. "How the Stereopticon Helps the Church" gives its advantages to the church, how it may be used, and the results. Either leaflet may be had from any stereopticon depository. They answer many questions frequently asked. The first was written from an outline prepared from questions in the mail, and the second at the request of one of the large stereopticon firms.

In Competition with the Anti-Christian Movement

Typical of missionary experience during the past year in South China, where the work went steadily on in spite of adverse conditions and many dangerous situations, are certain incidents which occurred during the evangelistic journeys of Rev. George H. Waters. Early in

June a series of meetings were planned for Kuanpou. The national uprising was in its early days and students were going about in squads giving addresses and raising money for the strikers in the north. When the missionary party arrived at their destination, a new problem presented itself.

"After the first greetings were over," Mr. Waters writes, "Mr. Lu told us that he had almost wired us not to come; not on account of the Shanghai agitation, but because of competing attractions in the local town which made the outlook unpromising. There were two open air theatre companies holding shows close to the chapel and it was feared that we would have small attendance. We quickly decided, of course, to go ahead, and our meeting that evening, held out of doors in the church yard, was attended by more than 400 people and was one of the very best meetings of the whole year. The church had less than 50 members all told, so the Christians were a small part of the company present.

"On the third evening at the market town of Phu-ie, it rained hard. The meetings were held in the chapel with admission by ticket and on that dark, wet night we thought there would be less than a handful turn out; yet a hundred came, including both men and women. At Chaochowfu, where the anti-Christian movement in the government schools has been most aggressive, the Christian leaders feared that the meetings might be interrupted. In fact, anti-Christian hand-bills were distributed in the hall on the first evening, yet perfect attention prevailed from first to last.

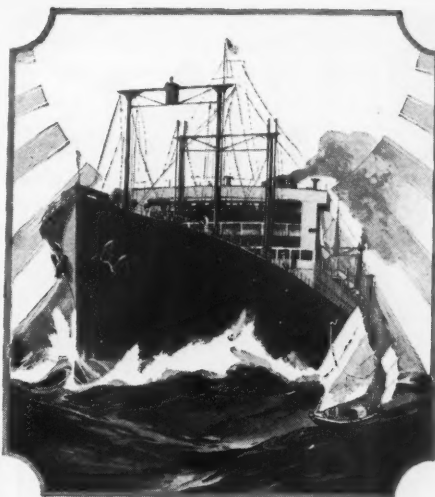
"In the Ungkung field, where highway robbery had been most prevalent and travel by boat most subject to piracy, our two trips, one in the spring and one in the fall, were planned with no little misgiving, yet the visits to eleven scattered churches were carried out in full without loss or mishap. They did ask, however, that only the Chinese members of the Band attempt to make the trip in the fall, the reason being that there would be less risk of robbery if the missionary and his baggage were not along."

☆☆☆

THE ANGLO-VERNACULAR GIRLS' School in Maymyo, Burma, under the charge of Mrs. J. W. Mosier, has an enrolment of over 100 students. In the middle school the enrolment is nearly double that of last year.

☆☆☆

The next meeting of the International Missionary Union will be held at Clifton Springs, N. Y., June 2-6, 1926.



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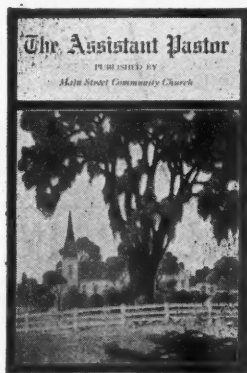
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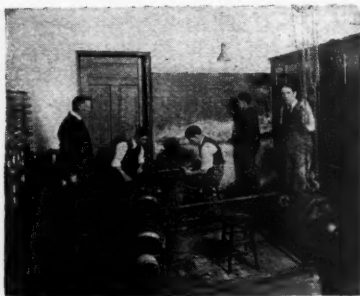
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Mrs. A. A. Staff of Denver had an inspiration for her Crusaders, and her letter must be shared with you: "I am the Crusade Leader for the First Baptist Church of this city and would just like to say I am very happy in the work. This is my first year; was appointed Leader last summer. During one quarter my Crusaders voted to start out one of the Trains with Golden Wheels, placing \$10 gold pieces in the Engine wheels of the coaches. They were very enthusiastic about it and were a very happy group of kiddies when we had it all ready to send out. Sixty dollars in all. This quarter I have two wires across the room, one for the boys and the other for the girls and as the trains come in I put their name on in red, and hang the train on the wire with red ribbon; they are trying to see which can get across the room first. So far the girls have proved to be the best engineers, as they have brought the most trains into the depot. My! what a little planning and imagination will do for our Crusaders."

New Books Received

Dollars Only, by Edward W. Bok (Scribner's; \$1.75).
Empty Churches, by C. J. Galpin (The Century Co.; \$1).
Mary Dobson, by Una M. Saunders (Macmillan; \$2.40).
The Psalms Outlined, by A. E. Harris (Judson Press; \$1.75).

New Manhood in China

West China's troublous days have been "harrowing good soil" in the Union University at Chengtu; the fruit of that soil, so treated, is described in the report of Mr. D. L. Phelps: During the past four years, among our students, there has never been the high quality of morale, backbone, application to work, courtesy, praiseworthy independence of thinking, which this year has brought forth. A brand new type of loyalty to truth, of candor, of straightforwardness, of receptivity is emerging. In the very midst of confusion, civil wars, uninformed attacks and prejudices born out of the mists of antiquity, the present opportunity is absolutely immense.

Athletics is one of the surest, most accurate measures of the qualities of student life. Recently a new sort of track meet was held, in which the premium was laid on the high percentage of men who turned out to participate. As the fellows jumped and ran, the tall and the short, the strong and the weak, in an admirable spirit of good sportsmanship and fun, I heard this remark for the first time: "Su yin lh chang lien." (Whether you win or lose, accept it with equanimity.) Now when an expression like that begins to be

heard on the playing-fields of China, it is the Magna Charta of a new type. An ethical corner has been turned by these young men.

The Chinese are among the most sociable people in the world. Except among the higher classes, however, their social life is seldom creative of "social-mindedness." But we have the discernable beginnings of just that thing among our students here in the University and Union Middle School. Songs and cheers, entertainments in which the hospitality of students and of faculty has been mutually extended, games, teas and many quiet evenings before the hearth—all these are building a delightful ambassadorship of friendliness and understanding—the Amethyst Gate to the Holy City.

On the intellectual side there is an increasing honesty, which means the true scientific spirit—humility and reverence before Truth. A newcomer in the Middle School recently attempted to cheat. Suddenly some one said that he was staining the name of the school. His head dropped in his hands for shame. Now my friends, that incident is more significant than ten columns of figures. And if you knew that lad's background of mental inertia, moral lassitude, slipshod inaccuracy in thought and word! Only Christ can weave noble patterns in such fabric, and even He must be patient. Well, He is.

Jesus Christ is being made known in daily chapel services, classes and laboratories, on football fields and in quiet conversations. This university and school is a Manufactory of Men. It is an investment of the first importance. The dividends will make a new world.

News From Kinhwa

Dr. L. P. Liang, of Kinhwa, East China, is rejoicing because of the addition to the hospital staff of his brother, Mr. T. H. Liang. Mr. Liang is a pharmacist and has been studying for several years in America. When he and Mrs. Liang arrived safely at home in the fall, they were welcomed with many joyful celebrations by the Kinhwa people. The work at Kinhwa is in general charge of a committee which represents all phases of endeavor—evangelistic, educational and medical. Real leaders serve on this committee, pulling together well in the business of coordinating the varied activities of the field. Through them confidence is being developed, as well as a sense of responsibility for the whole work of the station. Thus they are taking the place of the foreign leaders who formerly headed the staff. Educational activity is growing normally. The work of the hospital has increased to such an extent that it was found necessary to secure the services of a fourth doctor. It is planned that every year one of the doctors shall have a period of special study in Peking in order that the quality of the work may be kept high. Many interesting plans are being worked out in the evangelistic field. In November nearly 40 were baptized, 27 of the number being city people and the rest from country churches.

☆☆☆

REV. J. S. MURROW, D.D., of Atoka, Okla., the veteran Indian missionary, was shut in by bad weather during the winter but persisted in meeting his Bible Class in his home. Of its personnel Dr. Murrow writes, "They are sincere and diligent students of the Word of God."

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Book Reviews

(Continued from page 294)

of naturalness and simplicity. From the beginning of the ministry the story follows closely the Gospel record. The aim to make Jesus real to young people, in His home setting, and to show how He grew, in the esteem of those close to Him, from the winsome carpenter boy to the risen Messiah, is accomplished to the benefit of the reader, who sees from a new angle the matchless life of the Christ. (Longmans, Green & Co.; \$1.75.)

The Christian Church and Liberty, by A. J. Carlyle. Any discussion of religious liberty with authoritative scholarship back of it is of value in these days. In this volume this eminent Oxford scholar shows the place given personal liberty in early Christianity, traces historically the practice of the church in relation to personal liberty, and concludes with a chapter on The Church and Liberty Today. He cannot say that the Church "has always defended liberty," but thinks it is true to say "that it ought to have done so." The volume belongs to The Living Church Series. (Doran; \$2.00.)

Bible Baptism, by Stephen Marcus Lindsay, a second and enlarged edition, is a simply amazing, one had almost said amusing work in which the author proves absolutely, so he tells us, that affusion was the only scriptural mode of baptism and that immersion was unknown in the

Bible records, so that the Baptists and not the pedo-baptists are responsible for introducing and maintaining a false rite, with all the divisive consequences that have followed. Also that infant baptism is not only scriptural but positively enjoined.



Here is surely matter for consideration, and the proofs are adduced at length and to the author's perfect satisfaction. He does not even admit the modest claim that *baptize* in Greek could ever have meant immersion or that John the Baptist and Jesus and His disciples ever practised any such mode as Baptists deem essential under the New Testament. All that scholarship has previously said in regard to the question is remanded to the scrapheap. This would be an epoch-making volume indeed if—but the reader must supply the rest of the sentence. One can safely say that there is no other work on the subject like it. The proofreader, by the way, might well look out for such words as "ante Nicine," "Suptuagent," and "circucism." Nor would it affront the ordinary reader if "bible" had a capital "B." (Christopher Publishing House; \$1.50.)

The Way to the Best and Other Sermons, by Rev. Miles H. Krumbine, is a collection of very good sermons by a progressive Lutheran preacher. They are shot through with the social ideals of the gospel of Jesus. (Doran; \$1.50.)

New Books Received

Evangelistic Sermons, by J. C. Massee (Revell; \$1.50).

Addresses for Women Workers, by Mrs. C. H. Morrison (Doran; \$2).

Hope Victoria at the Helm, by G. E. Huntley (Revell; \$1.50).

Central American Indians and the Bible, by W. F. Jordan (Revell; \$1).

Tip Tops of Travel, by J. L. Hill (Gorham Press; \$2.50).

Paradise, by George Chainey (Christopher Publishing House; \$2).

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention is now making 1,936 grants to beneficiaries. If you believe the denomination ought in justice to provide for these worthy and worn out workers you can aid by taking an Annuity Bond (Gift Agreement). You will receive a high rate of interest, promptly paid, as long as you live, and at your decease your original gift will become a part of the permanent fund.

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